

THE  
HARMONY  
OF THE  
OLD and NEW  
TESTAMENT.  
AND

The fulfilling of the Prophets,  
concerning our Blessed Lord  
and Saviour Jesus Christ, and  
his Kingdom.

AND

The Grace and Glory that shall be  
Reveal'd in the latter Days.

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Published for the benefit of Christians  
and Jews, by J. T. one of the peo-  
p'e in scorn call'd Quakers.

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With an Appendix to the Jews by W. P.

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*Which things the Angels desire to look  
into,* 1 Pet. 1. 12.

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Of which Salvation the Prophets  
have enquired, and searched di-  
ligently, who Prophesied of the  
Grace that should come unto  
you ; searching what, or what  
manner of time, the Spirit of  
Christ which was in them did  
signifie, when it testified before-  
band the sufferings of Christ,  
and the Glory that should follow,

1 Pet. 1. 10, 11. ~~10. 11.~~

Whereby are given ~~you~~ us exceed-  
ing great and ~~precious~~ Prom-  
ises ; that by these you might be  
partakers of the Divine Nature,

2 Pet. 1. 4.

And without Controversie, great  
is the Mystery of Godliness :  
God was Manifest in the Flesh,  
Justified in the Spirit, Seen of  
Angels, Preached unto the Gen-  
tiles, Believed on in the World,  
Received up into Glory 1 Tim.  
3. 16.

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THE  
General Preface  
TO THE  
R E A D E R.

Friendly Reader,

**H**aving taken great Delight in reading the Holy Scriptures, and meditating upon those Divine Matters contained therein, and thereby reaped great Benefit, Comfort and Hope, as my mind was exercised in that Gift of Grace and Holy Spirit of God, a *manifestation* (a) (a) 1 Cor. whereof he hath given 12. 7. to every Man to profit (b) 1 Cor. withal, which (b) search-

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eth all things, and is the Key that unlocks those Mysteries which the Holy Ghost hath conveyed down to us for our Edification. My Soul, many Times, hath bowed, in Reverence and Thankfulness unto God, for that he, by his Divine Providence, hath so signally preserved those Writings through the many *Revolutions* that have happened in the World, as so many *Testimonies* of his great Power and Noble Acts which he hath already wrought, and which he will further bring to pass by his Almighty Arm, in the several Ages to and for his Church and People; and particularly us in this Age, whose Happiness it is to be under the Beginnings of the last and most glorious dispensation that will be amongst Men upon Earth, to wit, God's pouring forth of his Spirit

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Spirit upon all Flesh, through his only Son our blessed Lord and Saviour Jesus Christ, whereby he will teach his people himself, according to his promises made of old, whereof the Scriptures are plentiful, and of which the coming of Christ, and fruits of it, were a fulfilling by the gifts of the Spirit, which purpose of his coming into the World, and taking our Nature on him, (not the Nature of Angels ; as said the Apostle, (c) but the Seed of Abraham ; wherefore 16,17,18. in all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest in things pertaining to God, to make reconciliation for the Sins of the People : For in that himself hath suffered, being tempted, he is able to succour

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conr them that are tempted, )  
and also the Grace and Glory  
that should be revealed thereby  
unto Men, was from the begin-  
ning ; but because of the Mi-  
sery Man was fallen into by rea-  
son of Sin, his Mind and Un-  
derstanding was so darkned, he  
could not easily see, or believe,  
in so pure and spiritual a dispen-  
sation ; for which cause, I say,  
God in his Love and Pity to  
poor Man, took him by the  
Hand and led him gently on,  
step, by step, as plainly appears

by his Preaching (d)

(d) Gen. 3. the Gospel unto Adam  
15. in the promised Seed,

which should bruise  
Satans Head, and by the power-  
ful Faith in the same Seed, which  
he gave to Abel, Enoch, Noah,  
Abraham, Isaac and Jacob ;  
Moses and Aaron, Gideon, Ba-  
ruck and the Judges ; Samuel,  
David

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David and the rest of the Prophets, and those (e) Women also, who received their Dead raised to Life again, who were all as Lights to the World holding forth Christ, that Seed, in the several dispensations they were under. These are all of good report, and were worthy to obtain Promises, and Died in the Faith of them, though they received them not in the fullness, God having provided those better things for us, which Promises are Yes and Amen, in Christ, the promised Seed, who was the Foundation and Object of the Saints Faith in all Ages, and the substance of all the Types and Shadows both before and under the Law.

And reading in the Old Testament, I observed how particular, as well as diligent, the

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Prophets were in their enquiry,  
searching (f) what, or  
(f) 1 Pet. what manner of time,  
1.10,11. the Spirit of Christ  
which was in them did  
signifie when it testified before  
the sufferings of Christ, and  
the Grace and Glory that should  
follow; I likewise found in the  
New Testament, when our Lord  
Jesus Christ did come in the  
Flesh, how punctual he was in  
fulfilling those things he had  
spoken of before-hand, in and  
through his Prophets, relating  
to his appearance upon Earth,  
&c. And we have as good  
ground to believe, that the rest  
of the Prophesies, more immedi-  
ately relating to his inward and  
spiritual appearance in his Peo-  
ple (and the Spiritual Temple  
which he will build in the later  
(g) Hag. Days that is promis-  
2.9. ed (g) shall far excel  
the

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excel the former Temple built by Solomon for Glory ) shall be as certainly fulfilled ; for our Lord said, (b) *Till Heaven and Earth (b) Mat. 5. pass, one Fot, or one 18. Tittle, shall in no wise pass from the Law, till all be fulfilled.* And for my own satisfaction, the more easily to behold the Harmony of the Old and New Testament, I employed some spare Hours to Collect some plain and material places, touching the coming of our Lord Jesus, &c. and there completing, not then intending my Manuscript should appear abroad, but providentially it came to the view of some particular Friends, who thought it might be serviceable to some, if it was further enlarged, than when I had first composed it, and advised its Printing. And

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considering the uncharitable as well as false Reports spread by the Adversaries of Truth, against that despised People of God called Quakers, that we do not own the Lord Jesus Christ, *who suffered without the Gates of Jerusalem*, and expect to be saved only by a Christ within us, *denying the blessed effects of what he did for us, when on Earth, and is now doing for us in Heaven*; with many more Unchristian-Charges which from time to time have been cast upon the Truth, and the aforesaid People, on purpose, no doubt, by some, to lay stumbling Blocks before the Feet of those who may be enquiring the way to Sion, with their Faces thither-ward. I say, considering these Imputations, if by any means this may help to clear up Truth to the Understanding of

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of any, and wipe off those Aspersions cast upon it (being otherwise loath to appear in Print,) I have consented to its Publication, and present it unto thee, *Candid Reader*, whoever thou art, if thou hast Hope (i) <sup>Acts 26.</sup> towards God in the promise made to the Fathers. And, in the Name of God, we testify to all Men, that we do sincerely believe in, and acknowledg the Lord Jesus Christ to be the Son of God, according to the Holy Scriptures, to be *one and the same Christ without us*, as well as *within us*, for, he cannot be divided. The Scriptures bear Record of him, and so we believe in him as he was from (k) *everlasting*, (k) <sup>Mic. 5.</sup> who being in the <sup>2. If. 9.6.</sup> form of God, thought

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(1) *Pbil. 2.*

6

(m) *Heb. 1.*

2. & 11.

3. *John*

1. 3, 10.

(n) *Heb. 10.*

5, 9:

it not Robbery to be  
(1) equal with God,  
by whom also the (m)  
Worlds were made.  
And we also believe  
in him, as he appear-  
ed in that pure Body  
(n) prepared for him  
to do the will of God  
in, and for the space of above  
Thirty Years, walked amongst  
Men, living a Holy Unspotted  
Life, going about doing good,  
continually working

(o) *Act 2.*

22.

many mighty (o) Mi-  
acles and Wonders  
for the convincing of  
the Ignorant, and confounding  
of his Enemies and Opposers,  
and for the confirmation of the  
Faith of those who did and  
should believe in his Name:

(p) *Pbil 3.*

10.

And we have also  
(p) Fellowship in the  
virtue and blessed ef-  
fects

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fects of his cruel *Sufferings*, and shameful *Death*, who willingly (q) offer- (q) *Eph.* 5.  
ed up himself a *Sa-* 2.  
*crifice*, an Offering of a sweet smelling favour unto God for the *Sins* of the whole (r) *World*: And we (r) 1 *Job.*  
believe in the power 2. 2.  
of his Joyful *Resurrection*, *As-*  
*scension*, *Gifts* for *Men*, and *New Covenant* with his *Peo-*  
*ple*; the tenor whereof are,  
that he will (s) write  
his *Law* in their hearts, (s) *Heb.* 8.  
and put his *Spirit* into 10.  
their inward parts; whereby he will (t)  
quicken them who once were Dead, and make them living *San-*  
*ctified* (u) *Stones*, with which he will build his *Church* himself, being their (v) *Hand*.

(t) *Job.* 6.  
6 3. *Rom.*  
8. 11.

*Eph.* 2.1.

(u) 1 *Pet.*  
2, 5. (v)  
(w) *Col.* 1.  
18.

And

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And we also faithfully own him  
in all his Offices, in his Church,  
as King, Priest, Prophet, Medi-  
ator and Intercessor in the Hea-  
vens, now appearing

(x) Heb.9.

24.

(x) in the presence  
of God for us.— And  
that there shall be a  
*Resurrection* both of  
the (y) *Just* and *Un-  
just*, and that God  
hath appointed (z) a  
*Day* wherein he will  
Judge the World in  
*Righteousness* by that *Man Christ  
Jesus*, who will render right-  
eous Judgment, giving  
unto every (a) one  
according to their  
Works. And lastly, when he  
hath subdued all his Enemies in  
subjection to himself,  
(b) resign the  
Kingdom to his Fa-  
ther, that God may  
be

(y) Act.

24. 15.

(z) Act. 17.

31. &

10. 42.

*Righteousness* by that *Man Christ  
Jesus*, who will render right-  
eous Judgment, giving

(a) Rev. 2.

23.

Works.

hath subdued all his Enemies in  
subjection to himself,  
(b) resign the  
Kingdom to his Fa-  
ther, that God may  
be

(b) 1 Cor.

15. 24, 28.

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be all in all. So, Friendly Reader, I command thee to that faithful *Witness* of God in thy Conscience, that reproves (c) thee when (c) *John* thou dost Evil, and 16. 8. comforts and justifies thee when thou dost Well. It is no less than the Spirit of our Lord Jesus Christ, the Spirit of *Truth*, that he (d) promised he would (d) *John* pray the Father to 14. 16, send in his *Name*, 17, 26. which should lead its Followers into (e) all (e) *Job*. 16. 13. *Truth*: And if thy Mind be sincerely turned unto it, will give thee a right State of thy own Condition, Godwards, and true Understanding of those things that accompany Salvation. And if thou receivest any advantage hereby towards the further discovery

of

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of Truth unto thee, give God the Glory, let him be admired for his great Mercy to all Men, through Jesus Christ, and that will sufficiently answer my design in this Offering, tho' I know it is but a Mite to the abundance that God hath put into the Hearts of many of his Servants, to cast into his Treasury for the benefit of others in this his blessed Day.

7 AP 59

*London, 20th of 2d  
Month, 1693.*

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THE

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THE  
PREFACE  
TO  
The *J E W S.*

**T**his may also be as a Looking Glass to shew unto you who are Jews Natural, the (s) Seed of Abraham, (s) Isa. 43, after the Flesh; the 8. Friend of God, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises, that Jesus Christ the Messiah is come, to whom all the Holy Prophets bare Witness.

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Witness. Isaiah (z)

(z) Isa. 49. 6. said, God would give him not only to raise up the Tribes of Jacob, and restore the Preserved of Israel, but also for a Light to the Gentiles, that he might be his Salvation to the ends of the Earth. And the Prophets were very exact and particular in their Prophecies of him many Hundred

Years before-hand, and

(u) Dan. 9. 25, 26. told us the (u) time when he should come,

(w) If. 11. and of what (w) Tribe he should descend, and that a Virgin should be

(x) Isa. 7. 14. his (x) Mother, and the Name of the City

(y) Mic. 5. 2. where he should be (y) Born, and of the (z)

(z) Zec. 9. 9. Humility and Meekness of his appearance

(a) If. 50. 6. & 53. 7. amongst Men, and his Patience (a) under suffer-

to the Jews:

sufferings, even by those to whom  
he had most singularly appeared in  
Love to save them, from that  
Wrath which was to come upon all  
that rejected Him: As Moses  
said, (b) He that would  
not hear that Prophet, (b) Deut.  
the Lord would re- 18. 18,  
quire it of him. And 19.  
he was cut (c) off, as (c) Dan. 9.  
Daniel, and others of 25. Isa.  
the Prophets, said, Not 53. 8.  
for himself, but for the Sins of  
the People, that by the one Offer-  
ing of himself without spot unto  
God the Father, he might put an  
end to the Jewish Rites and Sa-  
crifices, and make (d)  
Reconciliation for In- (d) Dan. 9.  
iquity, and in the stead 24.  
thereof bring in (e) (e) Dan. 9.  
Everlasting Righteous- 24.  
ness: And also that he  
should (f) Rise again  
from the Dead, and be

(f) Ps. 16.  
10.

exalted

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exalted (g) at the  
(g) *Psal.* Right Hand of God,  
110. 1. until all his Enemies  
become his Footstool; which you  
may plainly see by this little Tre-  
tise, that these Prophesies, and  
many more, that might be men-  
tioned concerning Jesus Christ, the  
Messiah, are compleated and ful-  
filled. And the Patriarch Jacob

(b) *Gen.* Prophesied, That the  
49. 10. (b) Scepter should  
not depart from Ju-  
dah, nor a Law-giver from be-  
tween his Feet, until Shiloh  
come, and when Jesus the peacea-  
ble Messiah did come, the Scepter  
was departed from Judah, for at

\* See *Jo-  
sepbus An-  
tiq; of the  
Jews*, last  
impreſ.  
fol. 360.  
D. — &  
369. B.

that time \* Herod the  
Son of Antipater,  
Reigned over Jeruſa-  
lem, who was an Idu-  
mean, or Edomite, and  
his Mother an Arabian.  
Also what think ye of  
the

to the Jews.

the Number of the Seventy Weeks  
mentioned by (i) the  
Prophet Daniel, con- (i) Dan. 9.  
cerning the time when 24.

he should come. Take your Pens  
and account them, which you know  
is common, according to the Pro-  
phets, to reckon a Day for a Year,  
the 70 Weeks of Years, signifying  
490 Years, alluding to the 70  
Years Captivity, Israel had been  
under the Babylonish Monarchy,  
when that Vision was revealed to  
Daniel. And the Angel was ve-  
ry distinct in dividing the Years  
into parts, according to what should  
be brought to pass during that time.

1st. He appointed 7 W. or 49 Years,  
wherein the Temple and City were  
to be built, and the Walls, &c.  
in troublesome Times: And the  
70 Weeks were to (k)  
begin from the going (k) Dan. 9.  
forth of the Command- 25.  
ment, to restore and

build

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build Jerusalem. And the Empe-  
(1) Neb. ror Artaxerxes did send  
2. 9. forth his (1) Com-  
mandment by Nehemi-  
ah, to the Governors, &c. to as-  
sist him in building the City Jeru-  
salem, and the Walls thereof, in  
the 20th Year of his Reign: And  
it was built in troub'lesome Times,  
as the Angel told Daniel, for  
(m) Neb. 4. while the Wall was  
17. building, the (m) La-  
borers wrought with  
one Hand, and held the Weapons  
(n) Neb. 4. of War in the other,  
7, 8. because the (n) Ara-  
bians, Amonites, and  
Assyrianites, had conspired toge-  
ther to hinder the Work. And 2dly,  
The 62 Weeks, or 434 Years,  
the City was built. And 3dly, in  
the last Week, (or Seven Years,) of  
the 70 Weeks, the Angel said,  
the Messiah should confirm the Co-  
venant with many, viz. by his  
Preaching,

to the Jews.

Preaching, Miracles, and Sufferings, which should be in the middle of the Week, to wit, Three Years and a half, whereby he shall cause the Sacrifices and Oblations to cease. And the Angel said, after he was cut off, (o) The People of the Prince should come and destroy the City, and the Sanctuary, and the end thereof should be with a Flood, and unto the end of the War desolations are determined. And these things were accomplished, For did not Titus, the Son of Vespasian, the Emperor, come with a great Army and cover your Land with Desolations, as a Flood; who left not off, till they made an utter destruction of your Temple, and City, and Multitudes of People also; as Josephus \* mentions, ' That at of the Jews ' the time when you 759. D.

(o) Dan.9.  
26.

\* were

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‘ were Besieged, was held a Passover, ( as at a Passover you Crucified our Lord, ) when there was ( by his Computation ) Two Millions, and Seven Hundred Thousand Men, whole and sound, that were assembled from all parts, to receive the Passover, besides infirm and sick People, and Strangers, ( which he takes notice, ) were, by the Providence of God, shut up, as it were, in a Prison, and the City being thus filled with Men of War, was Besieged: So that the Number of those that were Slain, surpassed all that ever perished, either by any Plague sent from God, or by the means of Men. And about that time, i. e. the end of the 70 Weeks mentioned by the Angel to the Prophet Daniel, a Man, mighty in Word and Deed, Named Jesus, did appear in Jerusalem attended with all those circumstan-

to the Jews.

circumstances, described by the Prophets aforesaid, whom Josephus, who was at the destruction of Jerusalem also, mentions in his History of the Antiquities

\* Jos. Ant. Jews, fol. 480. M.

of the Jews. \* At the time, ( saith he ) when Pilate was Governor of Judea, was Jesus a Wise Man, if it be lawful to call him a Man, for he was a performer of divers admirable Works, and the Instructor of those who willingly entertain the Truth, and he drew unto him divers Jews and Greeks to be his followers, this was Christ, who being accused by the Princes of our Nation before Pilate, and afterwards condemned to the Cross by him, yet did not those who followed him from the beginning, forbear to Love him for the Ignominy of his Death; for he appeared alive to them the

\* Third

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Third Day after, according as  
the Divine Prophets had before  
testified the same, and divers  
other wonderful things of Him;  
and from that time forward the  
Race of the Christians, who  
have derived their Name from  
him, hath never ceased. Which  
Jesus Christ your Fathers put to  
Death, with that dreadful Impre-  
cation, when Pilate the Governor,  
was willing to have released him,

(p) Mai. 27. 25. they Cryed out the more,  
His (p) Blood be on  
us and our Children:

And the Just God, who beareth all  
things, hath dealt with you accord-  
ing to your Deeds and Sayings,  
and as Moses foretold, because  
you have rejected that Prophet  
which God Raised up, he requires  
it of you, and hath not yet left pu-  
nishing you for the

(q) Jer. 23. 39, 40. same, as God (q)  
threatened by Jeremiah,  
saying,

to the Jews.

*saying, Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the City that I gave you and your Fathers, and cast you out of my presence ; and I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten. And hath likewise fulfilled another Prophesie upon you, spoken by his Servant Hosea, (s) That the Children of Israel (s) Hosea shall abide many Days 3. 4. without a King, and without a Prince, and without a Sacrifice, &c which things are fulfilled, and God, for your rejecting his Son Jesus Christ our Lord, hath cast you and your City out of his presence, and suffered you to be driven into Exile, and perpetual Reproach, for these 1600 Years, without a King, or Prince, of your own Tribes, to Rule over you, or*

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a Sacrifice to be offered by his appointment at his Altar : Having caus'd that to cease, and Jerusalem to be left desolate, as

Daniel (u) foretold ;  
(u) Dan.9. and our Lord Jesus at  
27.

(v) Mat. so when on Earth, fore-  
23. 38. told (v) the same,  
that that Magnificent

Temple, which the Jews so much extolled, there should not one stone of it be left upon another that should not be thrown down ; and behold it remains a Ruin, and you a Reproach, amongst the Nations to this Day. And yet you are

still looking outward for a Messiah, and a Saviour, whereas he is already come, as is fully proved by the following Collections, which may also shew you our belief in the most weighty Doctrines of the Christian Principles. And blessed be God there are Thousands who have felt the Comfort and Joy they have in believing

## to the Jews.

believing in him; and we look not for another, but in the good will of him that hath had Mercy upon us. Wish all Men sharers of the like precious Faith, and you, the Seed of Abraham, in particular, whose Condition we Lament, and earnestly pray for your Conversion, because unto your Fathers first was our Lord sent, (as himself said to the Woman of (z) Canaan, I am not sent (z) Mat. but unto the lost Sheep <sup>15. 24.</sup> of the house of Israel,) <sup>Job. 1.11.</sup>

and afterwards to us Gentiles, for which Grace we bow the Knee unto God, and the Father of our Lord Jesus Christ, that the <sup>1</sup> some of the Natural Branches be broken off thro' Unbelief, and we of the wild Olive-Tree are grafted amongst them, i. e. the true Branches, and with them partake of the Root and Faines of the Olive-Tree, we boast not our selves therefore,

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but desire to dwell in Humility, for if God spared not the Natural Branches, because of their Unbelief, much less will he spare us; for which cause we beg thro' the assistance of the Holy Spirit, always to stand, by Faith, Faith, which God hath given us in the Name of his only begotten Son Jesus Christ our Lord, whereby we receive the remission of our Sins here, and an everlasting Inheritance amongst the Sanctified hereafter. Therefore be intreated in the Bowels of Love, by one of the lowest of the Believers in this Jesus Christ the Messiah, and Saviour of all Men, seriously to view this little Treatise, and examine and consider the Prophets, and their Fulfillings, touching these things. And the God of Abraham, Isaac, and Israel, take away the Vail that is over your Hearts, and, by his Holy Spirit,

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so enlighten your Understandings, that in reading you may know and believe, that the same Jesus Christ that appeared in the Land of Judea, and in Jerusalem, above 1600 Years agoe, and there gave his Life a Ransom for the whole World, is that very Messiah Christ, and Son of the Living God, which all the Holy Prophets said should come, and in believing, you may have an Interest in that New Covenant, which God promised by (a) Jeremi- (a) Jer. 31. ah, one of your own 3<sup>1</sup>, 3<sup>2</sup>, Prophets, to make with 33, 34. the House of Israel and Judah in the latter Days, whereby your Reproach may be taken away, and you come to receive everlasting Life in Him, whom God hath Exalted with his Right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of their Sins.

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Reader, I think it convenient, for the prevention of Cavils, and that none may justly take advantage, to give thee some account of the method I have used in composing this Book, not only for that it is different from what hath been heretofore done on the like occasion, that I know of, but also, that I have chosen in it as much as might be brevity, wherefore for thy better understanding hereof, First, Please to observe, that I have set down in the Colume on the left hand, some Prophecie, or place out of the Old Testament, and in the Colume on the right hand, I have set down some place out of the New Testament, to shew the Harmony, or Fulfilling thereof, and have placed it opposite to that Scripture taken out of the Old Testament, Numbered with the like Figures on each Colume, with the Title or Scope of what both relates to, put over the

## to the Jews.

the Column only on the left hand. Secondly, I have not transcribed the whole of all those Verses which sometimes is Cited, but only so much as I conceive doth immediately relate unto it, as for example, in the first Column, Number 1. the Divinity of our Blessed Lord and Saviour Jesus Christ, is spoken of by Solomon in Proverbs the Eighth Chapter, Verses 22, 23, 26, 27, 29, 30, 31. I have not transcribed the whole of all these Verses, as in Verse 23, I have only recited, (I was set up from everlasting,) leaving out, (from the beginning, or ever the Earth was made,) and in Verse 26, (while as yet he had not made the Earth,) leaving out, (nor the Fields, nor the highest part of the dust of the World,) because I conceived those former parts of the Verses included the latter, and further, in Number 71,

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where it is said, Christ by his own Blood taking away the Vail, and entering into the Holy Place, hath obtained for us admittance into the presence of God, which was fore-typified by the Jewish High-Priest's Annual Entry, within the Vail, with the Blood of Beasts, to make Atonement for the People. For proof, and fulfilling of which, I have Cited Heb. 9. 24, 25, 26. and have left out the fore part of Verse 26, ( For then must he often have suffered since the Foundation of the World, ) for the reason before-mention'd. And in Number 27, concerning our Lord Jesus's Humility, in his Riding upon an Asses-Colt into Jerusalem, foretold by the Prophet Zachariah, for the proof of its fulfilling, have cited Matth. 21. but because the relation of Christ riding into Jerusalem, takes up 11 Verses, I have abridged it, and perhaps thou may

to the Jews.

may find the like of these instances in some other places of this Collection, which was for no other end than for brevity sake, as aforesaid, and, as I think, they are very expressive to those ends Cited, so they are not prejudicial to the Text by any inversion of its meaning, which I can say in sincerity, I have carefully avoided, not in the least designing to impose upon the Reader. And those Scriptures which I have Cited at large out of the New Testament, to shew the Harmony, or Fulfilling of the Old, I have chosen generally such as agree with the Old, in the same Words and Expressions as near as I could, as well as matter, or sense, and placed them opposite to those cited out of the Old Testament, and those other Scriptures which I thought to the same purpose in substance, or scope, with them expressed at large for the strengthening those Cita-

## The Preface

ons, have sett them in figures underneath for brevity sake, by which means, the Book is not so large as otherwise it would be, yet I think it not less pertinent to the ends proposed, the references being ready to the sober enquirer, who, if he hath the mind of the *Noble (b) Bereans*, (b) *Acts 17. 11.* will not grudge his labour to search and see whether the *Scriptures Cited* speak these things, or not.

AP 59

John Tomkins.

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THE



THE  
HARMONY  
OF THE  
*Old and New*  
TESTAMENT.

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*Old Testament.*

1. The Divinity of our Lord and  
Saviour Jesus Christ.

THE Lord possessed me in  
the beginning of his ways,  
before his works of old. I was  
set up from everlasting, —  
While as yet he had not made  
the Earth, — When he prepa-  
red

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THE  
HARMONY  
OF THE  
*Old and New*  
TESTAMENT.

---

*New Testament.*

I.

JESUS Christ, who is the Image of the invisible God, the first Born of every Creature, for by him were all things Created, both in Heaven, and in Earth, visible and invisible, — And he is before all things, and by

red the Heavens I was there,  
when he set a compass upon the  
face of the Depth,— When he  
gave to the Sea his Decree, that  
the Waters should not pass his  
Commandment ; when he ap-  
pointed the Foundations of the  
Earth : Then I was by him as  
one brought up with him, and  
I was daily his delight, rejoy-  
cing always before him : Rejoy-  
cing in the *habitable part* of his  
*Earth*, and my delights were  
with the *Sons of Men*, *Prov.* 8.  
22, 23, 26, 27, 29, 30, 31. *Mi-*  
*cah* 5, 2. *Isa.* 9. 6.

## 2. The Gospel Preached to Adam.

And I will put Enmity be-  
tween thee and the Woman, and  
between

By him all things consist, Col. 1. 15, 16. Heb. 1. 2, 3.

In the beginning was the Word, and the Word was with God, and the Word was God, — All things were made by him ; and without him was not any thing made that was made. — And the Word was made Flesh, and dwelt *amongst us*, ( and we beheld his Glory, as the Glory of the only begotten of the Father,) full of Grace and Truth, John 1. 1, 3, 14. Heb. 1. 3.

And now, O Father, ( said our Lord Jesus,) Glorifie thou me with thine own self, with the Glory which I had with thee before the World was, John 17. 5.

2.

Forasmuch then as the Children are partakers of Flesh and Blood,

between thy Seed and her Seed,  
and it shall bruise thy Head, and  
thou shalt bruise his Heel, Gen.

3. 15.

3. The end of Christ's coming  
was to do the Will of God.

Then said I, Lo, I come: in  
the Volume of the Book it is  
written of me: To do thy  
will, O God, *Psal. 40. 7, 8.*

4. Conception.

Behold, a *Virgin* shall Con-  
ceive, and bear a Son, *Isa. 7.*

14.

5. His

Blood, he also himself likewise took part of the same : that through Death he might *destroy him* that had the power of Death, that is, the *Devil* ; and *deliver them* who through fear of Death were all their life-time subject to Bondage, *Heb. 2. 14, 15. Revel. 3. 21. Col. 2. 15.*

3.

Christ said, Think not that I am *come* to destroy the Law, or the Prophets : I am not *come* to destroy, but to fulfil, *Mat. 5. 17.*

4.

The Angel was sent from God to *Nazareth* to a *Virgin*, whose Name was *Mary*, — And said to her, Behold, thou shalt Conceive in thy Womb, and bring forth a Son,

## 3. His Mother.

For the Lord hath Created a  
new thing in the Earth, a Wo-  
man shall compass a Man, *Jer.*  
31. 22.

## 6. Place of Mativity.

But thou, *Beth-lehem Ephra-  
rah*, though thou be little a-  
mong the Thousands of *Judah*,  
yet out of thee shall he come  
forth unto me, that is, to be  
Ruler in *Israel*, *Micah* 5. 2.

## 7. Mativity.

*New Testament.* 9

Son, *Luke* 1. 26, 27, 31. *Mat.*  
1. 20, 21.

5.

But when the fulness of time  
was come, God sent forth his  
Son made of a Woman, *Galat.*

4. 4.

6.

Now when Jesus was born in  
*Bethlehem of Judea*, in the Days  
of *Herod* the King, — When  
*Herod* the King heard this he  
was troubled, — And gathered  
all the chief Priests and Scribes  
of the People together, he de-  
manded of them where Christ  
should be born ? And they said  
unto him, in *Bethlehem of Ju-  
dea* : For thus it is written by  
the Prophet ; And thou *Bethle-  
hem in the Land of Judah*, &c.

*Mat.*

## 7. Nativity.

For unto us a Child is born,  
unto us a Son is given, Isa.  
9. 6.

## 8. His Name.

And they shall call his Name  
Immanuel, Isa. 7. 14.

## 9. Jesus

Mat. 2. 1, 3, 4, 5, 6. Luke 2.  
4, 7. John 7. 42.

7.

For unto you is born this Day  
in the City of *David* a Saviour  
which is Christ the Lord, *Luke*  
2. 11.

8.

Now all this was done, that  
it might be fulfilled which was  
spoken of the Lord by the Pro-  
phet, saying, Behold, a Virgin  
shall be with Child, and bring  
forth a Son, and they shall call  
his Name *Immanuel*, which be-  
ing interpreted, is, *God with us*,  
Mat. 1. 22, 23.

9. And

9. Jesus the first-born presented  
Holy to the Lord.

And the Lord spake to *Moses*,  
saying, Sanctifie unto me all the  
first-born, whatsoever openeth  
the Womb among the Chil-  
dren of *Israel*, —it is mine,  
*Exod. 13. 1, 2.*

10. The Slaying of Infants.

Thus saith the Lord, a Voice  
was heard in *Ramah*, Lamenta-  
tion and bitter Weeping ; *Ra-  
chel* weeping for her Children,  
and refused to be comforted,  
*Jer. 31. 15.*

9.

And when the Days of Mary's Purification, according to the Law of Moses, were accomplished, they brought him ( Jesus ) to Jerusalem, to present him to the Lord, ( as it is written in the Law of the Lord, ) and to offer a Sacrifice according to that which was said in the Law of the Lord, a pair of Turtle-Doves, or two young Pigeons, *Luke 2 22, 23, 24.*

10.

Then *Herod* when he saw he was Mocked of the Wise-Men, was exceeding wroth, and sent forth, and Slew all the Children that were in Bethlehem, and in all the Coasts thereof, from two years old and under, —  
Then

## 11. His calling out of Egypt.

I called my Son out of Egypt,  
*Hosea 11. 1.*

## 12. Wisdom of his Youth.

And the Spirit of the Lord  
shall rest upon him, the Spirit  
of Wisdom, and of Under-  
standing, the Spirit of Coun-  
cil, and of Might, the Spirit of  
Know-

Then was fulfilled that which was spoken by *Jeremiah the Prophet, &c.* *Mat. 2.16, 17, 18.*

11.

An Angel said to *Joseph*, Take the young Child (*Jesus*) and his Mother, and flee to *Egypt*, and be thou there till I bring theeword: — And he was there till the Death of *Herod*: That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of *Egypt* have I called my Son, *Mat. 2.13, 15.*

12.

When Jesus was twelve years old, — They found him in the Temple in the midst of the Doctors, both hearing them, and asking them Questions. And

C all

Knowledg, and of the Fear of the Lord, *Isa. 11. 2.*

13. Coming of John Baptist.

The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the Desert a Highway for our God, *Isa. 40. 3.*

14.

Behold I will send my Messenger, and he shall prepare the way before me, *Mal. 3. 1.*

15. God

all that heard him were Astonished at his Understanding and his Answers, *Luke 2. 42, 46, 47.*

13.

In those Days John the Baptist Preached in the Wilderness of Judea, saying, Repent, for the Kingdom of Heaven is at hand. For this is he that was spoken of by the Prophet *Isaiah*, saying, The Voice of one crying in the Wilderness, &c. *Mat. 3.1,2,3. Luke 3.2,3,4.*

14.

As it is written in the Prophets, Behold, I will send my Messenger before thy Face, — John did Baptize, — And Preach the Baptism of Repentance for the Remission of Sins. Saying,

C 2 There

15. God giveth a Two-fold Testimony of being well-pleased with his Son.

Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth, I have put my Spirit upon him, *Isa. 42. 1.*

16. His Temptations.

For he shall give his Angels charge over thee, to keep thee in

There cometh *one* mightier than I after me, — I indeed have Baptized you with Water: But he shall Baptize you with the Holy Ghost, *Mark* 1. 2, 4, 7, 8. compar'd with *Luke* 3. 15, 16, 17.

15.

When Jesus was Baptized of *John*, he went straitway up out of the Water: And lo, the Heavens were opened unto him, and he saw the *Spirit* of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my beloved Son, *in whom I am well pleased*, *Mat. 3.16,17.*

16.

Jesus having resisted the Temptations of the Devil, (the C 3. Devil

20 Old Testament.  
in all thy ways, Psalm 91.  
11.

17. His Preaching.

The Land of Zebulun, and  
the Land of Naphtali,—By the  
way of the Sea, beyond Jordan  
in Galilee of the Nations. The  
People that walked in darkness,  
have seen a great light. And  
they that dwell in the Land of  
the shadow of Death, upon  
them hath the Light shined, Isa.  
9. 1, 2.

18. His

Devil leaveth him,) and behold the *Angels* came and Ministered unto him, *Mat. 4. 11.* compar'd with *Luke 22. 43.*

17.

And Jesus leaving *Nazareth*, he came and dwelt in *Capernaum*, which is upon the Sea-coast, in the borders of *Zebulon* and *Nephthali*: That it might be fulfilled which was spoken by *Isaiah* the Prophet, The Land of *Zebulon*, and the Land of *Nephthali*, by way of the Sea, beyond *Jordan*, *Galilee* of the *Gentiles*: The people which sat in darkness, saw a great light: And to them which sat in the Region of the shadow of Death, light is sprung up. And from that time Jesus began to Preach, *Mat. 4. 13, 14, 15, 16, 17.*

C 4 18. Then

## 18. His Miracles.

Then the Eyes of the Blind  
shall be opened, *Isa. 35. 5.*

19.

And the Ears of the Deaf shall  
be unstopped, *Isa. 35. 5.*

20.

The lame shall leap as an  
Hart, *Isa. 35. 6.*

21. And

18.

Then touched Jesus their Eyes, and their Eyes were opened, *Mat. 9. 29, 30.* See more of his compassion to the Blind, *Mark 8. 25. & 10. 52.* compar'd with *Luke 7. 21. & John 9. 7.*

19.

Jesus said, The Deaf hear, *Mar. 11. 5.* And Jesus took a Deaf Man aside from the multitude, and put his Fingers into his Ears, and strait way his Ears were opened, *Mark 7. 33, 35. & 9. 25, 26.*

20.

Jesus said, The Lame walk, *Mat. 11. 5.* And he healed a C 5. Man

21.

And the Tongue of the Dumb  
shall sing, *Isa. 35. 6.*

22. A Healer of the Sick.

Surely he hath born our  
Griefs, and carried our Sor-  
rows, *Isa. 53. 4.*

23. He

Man at the Pool of *Bethesda*, who had been Lame 38 years, *Job.* 5. 2, 5, 9. compar'd with *Mat.* 15. 31.

21.

And Jesus was casting out a Devil, and it was Dumb; and it came to pass when the Devil was gone out, the Dumb spake, and the People wondered, *Luke* 11. 14. *Mat.* 9. 32, 33. compar'd with 12. 22. & 15 30.

22.

They brought unto Jesus many that were possessed with Devils, and he cast out the Spirits with his Word, and healed all that were sick, that it might be fulfilled, which was spoken by *Isai. b* the Prophet, saying, Himself took our Infirmities, and bear our Sickneses, *Mat.* 8. 16,

17.

23. Christ

## 23. He Spake in Parables.

I will open my Mouth in a Parable : I will utter dark Sayings of old, *Psal. 78. 2.*

## 24. He Preached Consolation to the Poor.

In that Day, — The Meek also shall encrease their Joy in the Lord , and the Poor amongst Men shall Rejoice in the Holy One of *Israel*, *Isa. 29. 18, 19.* *Psal. 37. 11.*

25. Jesus

23.

Christ spake in Parable of the Sower of the Seed, the Parable of the Tares, of the Mustard-Seed, of the Leven, of the hidden-treasure, of the Pearl, of the Draw-Net cast into the Sea, &c. — All these things spake Jesus to the Multitude in Parables, — That it might be fulfilled, which was spoken by the Prophet, I will open my Mouth in Parables, &c. *Mat. 13. 3. to 35.*

24.

Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven ; and blessed are the Meek for they shall Inherit the Earth, *Mat. 5. 3, 5, 9.*

25. And

25. Jesus purgeth the Temple.

For the Zeal of thy House  
hath eaten me up, *Psal. 69. 9.*

26. Children sing praises unto  
Christ.

Out of the Mouths of Babes  
and Sucklings hast thou ordain-  
ed Praise, *Psal. 8. 2.*

27. Jesus

25.

And Jesus found in the Temple those that sold Oxen, Sheep, and Doves, and the Changers of Money sitting ; and he made a Scourge of small Cords, and drove them all out of the Temple, — And his Disciples remembred that it was written, the Zeal of thine House hath eaten me up, *John 2.15,16,17.*

26.

When the Chief Priests saw the Children crying in the Temple, and saying, *Hosanna to the Son of David*, they were sore displeased, — And Jesus said to them, Have ye never read, out of the Mouths of Babes and Sucklings thou hast perfected Praise. *Mat. 21.15,16.*

27. Jesus

## 27. Jesus Rides in Triumph into Jerusalem.

Rejoyce greatly, Oh Daughter of Zion, shout, oh Daughter of Jerusalem : Behold thy King cometh unto thee : He is Just, and having Salvation, Lowly, and Riding upon an Ass, and upon a Colt, the Foal of an Ass, Zech. 9. 9.

## 28. His discerning of Thoughts.

And the Spirit of the Lord shall make him of quick Understanding, he shall not Judge after

27.

Jesus Rideth into Jerusalem upon an Ass-Colt, and the People spread their Garments in the way, and cryed aloud, *Hosanna*, Blessed is he that cometh in the Name of the Lord, *Hosanna* in the highest. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the Daughter of Zion, behold thy King cometh unto thee Meek, and sitting upon an Ass, and a Colt, the Foal of an Ass, *Mar.* 21. 2, 4, 5, 6, 7, 8, 9, 10. *Mark* 11. 1, 2, 7, 8, 9.

28.

Behold certain of the Scribes said within themselves ( of Christ ) this Man Blasphemeth. And

ter the sight of his Eyes, neither Reprove after the hearing of his Ears, *Isa. 11. 3.*

29. **Christ** a stone of stumbling to the Unbeliever.

And he shall be for a stone of stumbling, and for a Rock of Offence to both the Houses of *Israel*, *Isa. 8. 14.*

30. **Christ**

And Jesus knowing their thoughts, said, wherefore think ye Evil in your Hearts, *Mat. 9. 3, 4.* And Jesus perceiving the thought of their Heart, — *Luke 9. 47.*

29.

And when Jesus was come into his own Country, he taught them in their Synagogue, — And they were offended in him, *Mat. 13. 54, 57.*

But *Israel*, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness; wherefore? because they sought it not by Faith, but as it were by the works of the Law: For they stumbled at the stumbling stone, as it is written, behold, I lay in *Sion* a stumbling stone, and Rock of offence, &c. *Rom 9.31, 32,33. 1 Pet. 2.8.* 30. Where-

30. Christ an Elect, and precious stone to the Believer.

Thus saith the Lord God, behold I lay in *Sion*, for a Foundation, a stone, a tried stone, a precious Corner-stone, — He that believeth shall not make haste,  
*Ia. 28. 16.*

31. His Obedience to his Father.

I delight to do thy Will, O my God, *Psal. 40. 8.*

32. He giveth Rest to the Weary.

The Lord hath given me the Tongue of the Learned, that I should know how to speak a word

30.

Wherefore also it is contained in the Scripture, behold I lay in *Sion* a chief Corner-stone, Elect, Precious: And he that believeth on him shall not be confounded. Unto them which believe, he is precious, *1 Pet 2. 6, 7. Rom. 9. 33.*

31.

Jesus said, My Meat is to do the Will of him that sent me, and to finish his Work, *John 4.*

34.

32.

Come unto me all ye that Labour, and are heavy Laden, and I will give you *Rest*; take my Yoke upon you, and learn of me

36 Old Testament.

word is season to him that is  
Weary, Isa. 50 4.

33. His Innocency.

Because he had done no Violence, neither was any Deceit found in his Mouth, Isa. 53.  
9.

34. The Conspiracy against  
Christ.

Why do the Heathen Rage, and the People imagine a vain thing? The Kings of the Earth set themselves, and the Rulers take Council together, against the Lord, and against his anointed, Psal. 2. 1, 2.

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me, for I am Meek and Lowly in Heart: And ye shall find rest unto your Souls, *Mat. 11.28,29.*

33.

Who did no Sin, neither was Guile found in his Mouth, *1 Pet. 2. 22.* And in him is no Sin, *1 John 3. 5.*

34.

Thou art God, — Who by the Mouth of thy Servant *David* hast said, Why do the Heathen Rage, &c. — For of a truth, against thy Holy Child Jesus whom thou hast anointed, both *Herod*, and *Pontius-Pilate*, with the *Gentiles*, and the People of *Israel* were gathered together, *Acts 4.24,25,27. Mat. 26. 3,4.*

35. And

35. One of his own Disciples betrayed him.

Yea, mine own familiar friend,  
in whom I trusted, which did  
eat of my Bread, hath lift up  
his Heel against me, *Psal. 41.*

9.

36. The Price which Judas sold  
his Master for.

And I said to them, if ye  
think good, give me my Price,  
and if not, forbear, so they  
weighed for my Price Thirty  
Pieces of Silver, *Zach. 11.*  
12.

37. Judas

35.

And *Judas Iscariot*, one of the Twelve Disciples, went unto the chief Priests to betray him unto them, *Mark 14. 10.* I know whom I have chosen: But that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his Heel against me, *John 13. 18.*

36.

Then *Judas* said to the chief Priests, What will you give me, and I will deliver him unto you? and they Covenanted with him for Thirty Peices of Silver, *Mat. 26. 14, 15.*

and are

D

*Judas*

37. Judas's reward was the purchase of the Potters Field.

And the Lord said unto me,  
cast it unto the Potter : a goodly Price that I was prised at of them ; and I took the Thirty peices of Silver, and cast them to the Potter in the House of the Lord, *Zach. 11. 13.*

38. He is apprehended.

The Assembly of the Wicked have enclosed me, *Psalm 22.*

39. The

37.

*Judas*, who betrayed Jesus, repented, (when too late,) and brought again the Thirty pieces of Silver to the chief Priests and Elders, saying, I have sinned, in that I have betrayed Innocent Blood, and he cast down the pieces of Silver in the Temple, and they bought with them the *Potters Field*, &c. *Mat. 27. 3, to 10. Acts 1. 18.*

38.

While Jesus was speaking to his Disciples, came *Judas*, and with him a great multitude, with Swords and Staves,— And they laid their hands on him, and took him, *Mark 14. 43,46. Mat. 26. 47. John 18. 3.*

D 2 39. And

39. The untimely end of Judas.

Let his Days be few, *Psalm 109. 8.*

40. Judas deprived of his Apostle-  
ship.

Let another take his Office,  
*Psalm 109. 8.*

41. His patience in suffering.

He was taken from Prison,  
and from Judgment. He was  
Oppressed, and he was Afflict-  
ed, yet he opened not his Mouth,  
*Isa. 53. 7, 8.*

42. His

39.

And *Judas* departed from the chief Priests, &c. and went and hanged himself, *Mat. 27. 5.*

40.

And *Matthias* was numbered in the Apostleship with the Eleven, instead of *Judas*, *Acts 1. 25, 26.*

41.

Jesus was led from *Pilate* to *Herod*, who Questioned him in many words, but he Answered him nothing, *Luke 23. 6, 7, 9.*  
*Mat. 27. 12, 14.*

D. 3. 42. Jesus

— 42. His Disciples fled.

Smite the Shepherd, and the Sheep shall be scattered, *Zach.*  
*13. 7.*

43. Jesus himself only bore the weight of our Sins.

I have trodden the Wine-Press alone, and of the People there was none with me, *Isa. 63.*  
*3.*

44. His

42.

Jesus said to his Disciples, All ye shall be offended because of me this Night: For it is written, I will smite the Shepherd, and the Sheep shall be scattered, — And they all forsook him and fled, *Mark 14. 27, 50.*

43.

Jesus in his Agony did Sweat, as it were, great drops of blood, falling on the ground, whilst his Disciples slept, *Luke 22. 41, 44, 45.* Behold the Hour cometh, yea, is now, that ye shall be scattered every Man to his own, and shall leave me alone, *John 16. 32. Mar. 26. 31.*

D 4.

44 And

44. His willingness to suffer  
Persecution.

I gave my Back to the Smi-  
ters, *Isa. 50. 6.*

45. He is rejected of the Wise in  
this World.

The Stone which the Builders  
refused, *Psalm 118. 22.*

46. His cruel Mockings and  
Reproaches.

The Reproaches of them  
that Reproached thee, are fal-  
len upon me, *Psal. 69. 9.*

47. The

44.

And *Pilate* took Jesus and scourged him, *John 19. 1. Mat. 27. 26.*

45.

The Pharisees said (of Christ) this Man is not of God, — *John 9. 16.* Have any of the Rulers, or Pharisees, believed in him, *John 7. 48.* *Pilate* said, Shall I Crucifie your King? The chief Priests Answered, we have no King but *Cesar*, *John 19. 15.*

46.

And the Soldiers platted a Crown of Thorns, and put it upon his Head, and put a Reed in his Right Hand, and bowed the Knees before him, and mock-

D 5. ed.

47. The Barbarous Abuses of  
the Soldiers.

They shall smite the Judge of  
*Israel*, with a Rod upon the  
Cheek, *Micah* 5. 1.

48.

I hid not my Face from shame  
and spitting, *Isa.* 50. 6.

49.

He was numbered amongst  
Transgressors, *Isa.* 53. 12.

50. A

ed him, saying, Hail King of the Jews, and smote him with their Hands, *John 19. 2, 3.*

*Mat. 27. 23, 29.*

47.

They took a Reed and smote Jesus on the Head, *Mat. 27. 30.*

48.

They Spit in his Face, and Buffeted him, and others smote him with the Palms of their Hands, *Or. Mat. 26. 67.*

49.

They Crucified Jesus between Two Malefactors, one on the Right Hand, and the other on the Left Hand, *Luke 23. 33.*

*John.*

50. A Type of Christ his suffering without the Gates of Jerusalem.

And the Bullock, and the Goats for the Sin-offering, whose Blood was brought in to make an Atonement for the People in the Holy-place, shall one carry forth without the Camp, *Levit.*  
*16. 27. Numb. 19. 3.*

51. Their impious Reviling Jesus upon the Cross.

All they that see me, laugh me to scorn, they shoot out the Lip, they shake their Head, saying, He trusted on the Lord that

John 19. 18. Mark 15. 27,  
28.

50.

And they led Jesus away, —  
Out of the City to a place called  
*Calvary*, *Luke* 23. 26, 33. *Mark*  
15. 21, 22. For the Bodies of  
those Beasts whose Blood is  
brought into the Sanctuary by  
the High-Priest for Sin, are  
burnt without the camp. Where-  
fore Jesus also, that he might  
sanctifie the People with his  
own Blood, suffered without the  
Gate, *Heb.* 13. 11, 12.

51.

When Jesus was on the Cross,  
they that passed by Reviled him,  
wagging their Heads, — Like-  
wise the chief Priests mocked  
him, with the Scribes and El-  
ders,

5 that he would deliver him, let him deliver him, seeing he delighted in him, *Psalm 22. 7, 8.*

52. He prayed for his Enemies.

He made intercession for the Transgressors, *Isa. 53. 12.*

53. His Hands and Feet wounded.

They pierced my Hands, and my Feet, *Psalm 22. 16.*

54. The

ders, saying, He trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God, *Mat. 27. 39, 41, 43.*

52.

Then said Jesus, Father forgive them, they know not what they do, *Luke 23. 34.*

53.

*Thomas* said, Except I see in his Hands the print of the Nails, and put my Finger into the print of the Nails, I will not believe, *John 20. 25, 27.* And Jesus, after his Resurrection to convince them it was himself, *shewed them his Hands, and his Feet, ( that had been pierced with the Nails on the Cross, ) Luke 24. 39.*

54. Who

54. The effect of Christ's suffering, unto those that believe.

He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are healed, Isa. 53. 5.

55. Vinegar was his drink in the depth of his affliction.

And in my thirst they gave me Vinegar to drink, Psalm 69. 21.

56. The

54.

Who his own self bare our  
Sins in his own Body on the  
Tree, that we being dead unto  
Sin, shoud live to Righteous-  
ness, by whose Stripes ye were  
healed, *1 Pet. 2. 24.*

55.

Jesus knowing that all things  
were now accomplished, that  
the Scriptures might be fulfilled,  
said, I thirst, and they filled a  
Spunge with Vinegar, and put  
it to his Mouth, and when he  
had received the Vinegar, said,  
It is finished, *John 19. 28, 29,*  
*30.*

56. Jesus

56. The Father somewhat withdraweth.

My God, my God, why hast thou forsaken me, *Psal. 22. 1.*

57. He offered up his Soul.

He hath poured out his Soul unto Death, *Isa. 53. 12.*

58. Sheddng of his precious Blood.

They shall look upon me whom they have pierced, *Zach. 12. 10.*

56.

Jesus Cried out with a loud Voice, saying, *Eli, Eli, La-ma-sa-bachthani*, that is to say, my God, my God, why hast thou forsaken me, *Mat. 27. 46.*

57.

Jesus, when he had cried again with a loud Voice, yeilded up the Ghost, *Mat. 27. 50.*  
*John 19. 30.*

58.

And a Soldier with a Spear pierced his Side, and forth-with came there out Water and Blood,—For the Scripture saith, They shall look on him whom they pierced, *John 19. 34, 37.*

59. They

59. Not a Bone of him broken.

He keepeth all his Bones, not one of them is broken, *Psal. 34. 20.* (Nor was the Paschal-Lamb's Bones, his Type, *Numb. 9. 12.*)

60. Upon his Garments.

They part my Garments among them, *Psal. 22. 18.*

61.

And cast Lots upon my Vesture, *Psal. 22. 18.*

62. ¶

59.

They break the Legs of the Thieves Crucified with him; but when they came to Jesus, and saw he was dead already, they brake not his Legs, that the Scripture should be fulfilled, A Bone of him shall not be broken,  
*John 19. 32, 33, 36.*

60.

And the Soldiers took his Garments, and made Four parts, to every Soldier a part, *John 19. 23. Luke 23. 34.*

61.

Now the Coat was without Seam from the top throughout, they said therefore, let us not rent it, but cast Lots for it, that

62. Of the Resurrection of  
Christ.

Thou wilt not leave my Soul  
in Hell, neither wilt thou suffer  
thy Holy One to see Corruption,  
Psal. 16. 10.

63. At Christ's Resurrection  
some Saints arose from the  
dead.

Thy dead Men shall live, to-  
gether with my dead Body  
shall

that the Scripture might be fulfilled, They part my Garments among them, and for my Vesture they cast Lots, *John 19. 23, 24.*

62.

He is not here, he is Risen, *Mat. 28. 6.* This Jesus whom God hath raised up, having loosed the pains of Death, because it was not possible he should be holden of it, *Acts 2. 24.* He whom God raised up, saw no Corruption, *Acts 13. 37.*

63.

And the Graves were opened, and many Bodies of the Saints which slept, arose, and came out of the Graves after his (Christ's) Resurrection; and appear'd

62 Old Testament.

shall they arise, *Isaiab 26.*  
*19.*

64.

Thou hast Ascended up on  
high, thou hast led Captivity  
Captive, *Psalm 68. 18.*

65. Gifts for Men.

Thou hast received Gifts for  
Men, yea, for the Rebellious,  
that the Lord God might dwell  
amongst

appear'd to many, Mat. 27.  
52, 53.

64.

And it came to pass, while he (Jesus) bless'd them, (his Disciples,) he was parted from them, and carried up into Heaven, Luke 24. 51. Wherefore he saith, When he Ascended up on high, he led Captivity captive. Now he that Ascended, what is it but that he also descended, — He that descended is the same also that ascended up far above all Heavens, that he might fill all things, Ephes. 4. 8, 9, 10. John 3. 13.

65.

But unto every one of us is given Grace according to the measure of the gift of Christ; —

E — And

64      Old Testament.  
amongst them, Psalm 68. 18.

66. Christ a Light to the People.

God said, It is a light thing that thou should be my Servant to raise up the Tribes of Jacob, &c. I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the ends of the Earth, Isa. 49. 6. & 42. 6. & 60. 1, 3. Psal. 36. 9. Proverbs 4. 18.

67. The

— And he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, &c. *Ephes. 4. 7, 11, 12. 1 Cor. 12. 7, 28. Rom. 5. 15. & 7. 11.*

66.

*Paul and Barnabas* said to the Jews who had contradicted and blasphemed, It was necessary that the word of God should first have been spoken to you: but seeing ye judge your selves unworthy of everlasting Life: Lo we turn to the *Gentiles*, for so hath the Lord commanded us, saying, I have set thee to be a Light of the *Gentiles*, that thou shouldst be my Salvation to the ends of the Earth, *Act. 13. 45,*

## 67. The promulgation of the Gospel.

And from the rising of the Sun, to the going down of the same, my Name shall be great among the *Gentiles*, &c. *Malachi 1. 11.*

## 68. Prayers and Praises the Gospel Incense and Sacrifice.

And in every place Incense shall be offered unto my Name, for my Name shall be great among the *Gentiles*, *Mal.1.11.*

## 69. The

46, 47. & 26. 18, 23. *Luke*  
2.28, to 32. *John* 1.4,9. *Epb.*  
5. 13. *I John* 1. 7.

67.

And Christ said to his Disciples, Go ye unto all the World, and Preach the Gospel to every Creature, *Mark* 16. 15. *Mat.* 28. 19. But, I say, Have they not heard ? Yes verily, their sound went into all the Earth, and their words to the ends of the World, *Rom.* 10. 18.

68.

By Jesus therefore let us offer the Sacrifice of Praise to God continually, that is, the fruit of our Lips, giving thanks unto his Name. With such Sacrifices God is well pleased, *Heb.* 13. 15, 16 *I Pet.* 2. 5. *Revel.* 5. 8.

E 3 69. *Zachariah*

## 69. The Strength and Salvation of Christ.

There will I cause the Horn of David to bud, I have ordained a Lamp for mine Anointed,  
*Psal. 132. 17. Ezek. 29. 21.*

## 70. A promise to them that shall believe.

The Lord which gathegeth the outcasts of Israel, saith, Yet will I gather others to him, besides those which are gathered unto him, *Isa. 56. 8.*

The

69.

Zacharias being filled with the Holy Ghost, said, Blessed be the Lord God of *Israel*, who hath Visited and Redeemed his People, and raised up an Horn of Salvation for us in the House of his Servant *David*, — To give light to them that sit in darkness, and in the shadow of death, to guide our Feet in the way of Peace, *Luke 1.67,68,69, to 79.*

70.

And Jesus said, Other Sheep have I which are not of this Fold : them also I must bring, and they shall hear my Voice, *John 10. 16.* Neither pray I for these ( the Disciples ) alone, but for them also which shall believe on me through their word, *Job. 17. 20.* E. 4 71. The

71. The coming of Christ hath  
disanulled the first Testament,  
with all its services.

And *Moses* set up the Taber-  
nacle, &c. and put therein the  
Ark of the Testimony, and cov-  
ered the Ark with a Vail, and  
set up the Altar of Gold, for  
the Incense, and ( divers other  
things belonging thereunto ) as  
the Pot of Manna, *Aaron's* Rod,  
that budded, and the Table of  
Shew-Bread, &c. & anointed the  
Tabernacle with all the Vessels,  
( and *Aaron* and his Sons to Mi-  
nister therin, ) with Oyl, *Exod.*  
40. *Levit.* 16. 32. *Numb.* 17.  
10.

71.

The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, which was a Figure for the time then present, in which were offered both Gifts and Sacrifices, that could not make them that did the Service perfect, as pertaining to the Conscience. But Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, — Having abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himself, of twain, one new Man, so making Peace, *Heb. 9. 8, 9, 11.* *Ephes. 2 15.* *Col. 2:1.*

E 5 72. For

72. The Sacrifice of Christ for the Redemption of Sinners, far excelling the bloody Sacrifices of the Law.

Saith God, Thus shall *Aaron* come before me, He shall take of the Blood of the Bullock, and of the He-goat, of the Sin-offering, that is, for the People; and he shall sprinkle it upon the Mercy-Seat Seven times, and he shall make an Atonement for the Holy-place, because of the Uncleanness of the Children of *Israel*, *Levit.*  
16. 3, 14, 18, 19.

72.

For if the Blood of Bulls and Goats sprinkling the Unclean sanctifieth to the purifying of the Flesh, how much more shall the Blood of Christ, ( who thro' the eternal Spirit offered up himself without spot to God,) purge your Consciences from dead Works to serve the Living God, and for this cause he is the Mediator of the *New Testament*, that by means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the promise of Eternal Inheritance, *Heb. 9.*

13, 14, 15.

73 For

73. Christ by his own Blood taking away the *Vail*, and entering into the Holiest place, hath obtained for us admittance into the presence of God,

*Aaron* shall enter into the Holy place, within the *Vail*, once a Year, to make an Atonement for all the Sins of the Children of *Israel*, *Levit.* 16. 3, 15, *Exodus* 30. 10.

73.

For Christ is not entred into the Holy places made with hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High-Priest entred into the Holy place every Year with the Blood of others, — But now once in the end of the World, hath he appeared to put away sin by the Sacrifice of himself, *Heb. 9. 24, 25, 26.* — Having therefore, Brethren, boldness to enter into the Holiest by the Blood of Jesus, by a new and living way, which he hath Consecrated for us thro' the *Vail*, that is to say, his Flesh, &c. *Heb 10. 19, 20. Ephes. 2. 18.*

74. A Type of the Efficacy of the Blood of Christ upon the Hearts and Consciences of the Faithful.

And *Moses* took of the *Blood* of the *Offering*, and *sprinkled* it on the *People*, and said, Behold the *Blood* of the *Covenant* which the *Lord* hath made with you, *Exod.* 24. 8. *Levit.* 7. 14.

75. The Eternal Priesthood of our Lord Jesus Christ.

The *Lord* hath Sworn, and will not Repent, Thou art a *Priest* for ever, after the order of *Melchizedeck*, *Psal.* 110. 4.

76. The

74.

But ye are come—to Jesus the Mediator of the new Covenant, and to the *Blood of Sprinkling*, that speaketh better things than that of *Abel*, *Heb. 12. 22, 24.*

Elect—through Sanctification of the Spirit unto Obedience, and *Sprinkling of the Blood of Jesus Christ*, *1 Pet. 1. 2.*

Now the God of Peace, — through the *Blood of the Ever-lasting Covenant*; make you perfect in every good work to do his Will, *Heb. 13. 20, 21.*

75.

And it is evident, that after the similitnde of *Melchizedeck*; there ariseth another Priest, who is made not after the Law of a Carnal Commandment, but after

76. The new Covenant which God makes with Men now, is his Spirit which he puts into their Hearts, whereby if obeyed, they become his Sons.

Behold the Days come, saith the Lord, I will make a new Covenant with the House of *Israel* and *Judah*, not according to the Covenant I made with their Fathers, &c. ( which my Covenant they brake, ) but this is the Covenant I will make with them after those Days, saith the Lord,

ter the Power of an endless Life. For those Priests ( under the Law ) were made without an Oath, but this with an Oath, by him that said unto him, The Lord Sware, and will not Repent, Thou art a *Priest* for ever, &c. *Heb.* 7. 15, 16, 21, 23, 24, 25, 26.

76.

For if the first Covenant had been faultless, then should no place have been sought for the second, but finding fault with them, he saith, behold the Days come, ( saith the Lord ), when I will make a new Covenant with the House of *Israel* and *Judah*, not according to the Covenant I made with their Fathers in the Day I took them by the hand, &c. For this is the Covenant I will make with the House of *Israel*.

Lord, I will put my Law in their inward parts, and write it in their Hearts, I will be their God, and they shall be my People, *Jer. 31. 31, 32, 33. & 24. 7.*

77. Under the new Covenant God teacheth his People himself.

And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me, from the least to the greatest, *Jer. 31. 34. Isa. 54. 13.*

78. The

*Israel after those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts, and I will be to them a God, and they shall be to me a People,—For I will be Merciful to their Unrighteousness, and their Sins I will remember no more, Heb. 8. 7, 8, 9, 10, 12.*

77

Ye have an Unction from the Holy One, and ye know all things, — But the Anointing which ye have received abideth in you: And ye need not that any Man teach you: But, as the same Anointing teacheth you of all things, and is Truth, and is no Lie: And even as it hath Taught you, ye shall abide in him, 1 John 2. 20, 27. It is written in the Prophets, They shall

78. The Christian's Teacher is to abide with them for ever.

Thy Teachers shall not be removed into a corner any more, and thy Ears shall hear a *Word* behind thee, saying, This is the way, walk in it, when ye turn to the Right Hand, or the Left; *Isa. 30. 20, 21. Psal. 25. 9, 12.*

79. Those that are Sanctified by our Lord Jesus Christ become his Brethren.

I will declare thy Name to my Brethren, in the midst of the

shall be all taught of God. Every Man therefore that hath heard, and learned of the Father, cometh unto me, *John 6. 45. Rom 8. 14. 1 Thes. 4. 9.*

78.

Said Jesus, I will pray the Father, and he shall give you another Comforter, that he may abide with you *for ever*, — even the Spirit of Truth, — which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, *John 14. 16, 17, 26. 2 Pet. 1. 17, 18, 19.*

79.

For he that Sanctifieth, and they who are Sanctified, are all of one: For which cause he is not ashamed to call them Brethren

84      *Old Testament.*

the Congregation will I Praise,  
*Psal. 22. 22.*

80. New Covenant ratified with  
Peace by Jesus Christ.

Moreover I will make a Covenant of Peace with them, it shall be an everlasting Covenant with them, *Ezek. 37. 26. & 34. 25.*

81. Christ

thren, I will declare thy *Name*  
to my *Brethren*, in the midst of  
the Church will I sing Praise unto  
thee, *Heb.* 2. 11, 12. *Mat.*  
12. 48, 49, 50.

80.

Jesus said to his Disciples,  
*Peace* I leave with you, my *Peace*  
I give unto you, not as the  
World giveth, give I unto you.  
Let not your Hearts be troubled,  
&c. *John* 14. 27. & 16. 33.  
*Luke* 1. 79.

The Word, which God sent  
unto the Children of *Israel*,  
Preaching Peace by Jesus Christ.  
He is Lord of all, *Acts* 10. 36.  
*2 Thes.* 3. 16.

81. And

81. Christ the Reconciler for Iniquity, and Peace-maker for his People.

He the Messiah, the Prince, shall make Reconciliation for Iniquities, and bring in everlasting Righteousness, *Dan. 9. 24, 25.*

82. God dwelling in Man.

My Tabernacle shall also be with them, and I will be their God, and they shall be my People, *Ezek. 37. 26, 27, 28.*

83. The

81.

And that he (Christ) might Reconcile both unto God, in one Body, by the Cross, having slain the Enmity thereby, and came and Preached Peace to you that were afar off, and to them that were nigh, *Ephes. 2. 16, 17.* And all things are of God, who hath Reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation; to wit, that God was in Christ Reconciling the World to himself, *2 Cor. 5. 18, 19.*

82.

Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you, — For the Temple of God is

F

Holy,

83. The Succession of the Seed in  
the promise of the Holy Spi-  
rit.

As for me, this is my Cov-  
enant with them, saith the Lord,  
My Spirit that is upon thee, and  
my Words which I have put in  
thy Mouth, shall not depart out of  
thy Mouth, nor out of the  
Mouth of thy Seed, nor out of  
the Mouth of thy Seeds Seed,  
saith the Lord, from henceforth,  
and for ever, *Isa. 59. 21.*

Holy, which Temple ye are,  
1 Cor. 3. 16, 17.

Ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, I will be their God, and they shall be my People, 2 Cor. 6. 16.

83.

Now to *Abraham*, and to his Seed, were the Promises made: he faith, not to Seeds as of many, but as of one, and to thy Seed, which is Christ, for as many of you as have been Baptized into Christ, have put on Christ, and if ye be Christs, then are ye *Abraham's Seed*, and Heirs, according to the promise, Gal. 3. 16, 27, 29. For as many as are led by the Spirit of God, they are the Sons of God, Rom. 8. 14. & 9. 8.

F 2 84. And

84. Under the new Covenant,  
both Sons and Daughters  
prophesie by the Spirit poured  
upon them from on high.

I will pour out of my Spirit  
upon all Flesh, and your Sons  
and your Daughters shall Pro-  
phesie, your Old Men shall dream  
Dreams, and your Young Men  
shall see Visions, and also upon  
my Servants, and upon my  
Handmaids, will I pour out of  
my Spirit, saith the Lord, *Joel*  
2. 28, 29. *Isa.* 44. 3. & 32.  
15.

85. The

And when the time of Pentecost was fully come, they ( the Church ) were all with one accord in one place, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance. Peter standing up with the Eleven, lift up his Voice, and said to them, — This is that which was spoken by the Prophet *Joel*, It shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh, your Sons and your Daughters shall Prophesie, &c. For the Promise is unto you, and your Children, and to all that are afar off, even as many as the Lord our God shall call, *Acts 2. 1, 3, 4, 14, 16, 17, 39.*

85. The Unclean washed from all sin by the spirit of God, in the Name of Jesus.

Then will I sprinkle clean Water upon you, and you shall be clean from all your Filthiness, and from all your Idols, will I cleanse you, *Ezek. 36. 25.*

86. The Day of Christ was the Joy of the Faithful.

This is the Day which the Lord hath made, we will rejoice and be glad in it, *Psal. 118. 24.*

87. Moses

85.

Nor Fornicators, nor Adulterers, nor Thieves, nor Idolaters, nor Covetous, nor Drunkards, &c. shall Inherit the Kingdom of Heaven, and such were some of you: But ye are Washed, but ye are Sanctified, but ye are Justified, in the Name of our Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 9, 10, 11.

86.

Your Father Abraham rejoiced to see my Day, and he saw it and was glad, John 8. 56. But let us who are of the Day be sober, 1 Thes. 5. 8. &c. holding forth the word of Life, that I may rejoice in the Day of Christ, Phil. 2. 16.

F 4

87. But

87. Moses Preached the same Word nigh in the Heart, as did the Apostles.

For this Commandment which I command thee this Day, it is not hidden from thee, neither is it far off. It is not in Heaven, that thou shouldest say, who shall go up to bring it unto us, neither is it beyond the Sea, that thou shouldest say, Who shall go over to bring it unto us, that we may hear it and do it? But the word is very nigh unto thee in thy Heart, and in thy Mouth, *Dent. 30. 11, 12, 13, 14.*

87.

But the Righteousness which is of Faith, speaketh on this wise ; say not in thy Heart, who shall ascend into Heaven ? Or, Who shall descend into the deep ? **that is to bring Christ again from the dead.** But what saith it ? The word is nigh thee, even in thy Mouth, and in thy Heart : That is the word of Faith which we Preach, *Rom. 10. 6, 7, 8.* To whom God would make known what is the Riches of the Glory of this Mystery among the *Gentiles* ; which is *Christ in you*, the hope of Glory : Whom we Preach, *Col. 1. 27, 28.*

F 5

88. God

88. Spiritual Kingdom of Christ  
in the hearts of People.

They shall speak of the Glory of thy Kingdom, and talk of thy Power, *Psal. 145. 11.*

## 89. Kingdom of Christ endless.

Of the increase of his Government and Peace there shall be no end, upon the Throne of *David*, and upon his Kingdom, to order it, and to establish it with Judgment, and with Justice, from henceforth even for ever,

88.

God hath delivered us from the power of Darkness, and translated us into the Kingdom of his dear Son, *Col. 1.13.* For behold the Kingdom of Heaven is within you, *Luke 17.21.* You know how we exhorted and comforted you, — That ye would walk worthy of God, who hath called you to his Kingdom and Glory, *1 Thes. 2.11, 12. Heb 12. 28.*

89.

Jesus shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the Throne of his Father *David.* And he shall Reign over the House of *Jacob* for ever, and of his Kingdom there shall

ever, Isa. 9. 7. Micah 4. 7.  
Psal. 145. 13.

90. Under the Kingdom of Christ no carnal Weapon is used by his Servants.

And he shall Judge among the Nations, and shall Rebuke many People, and they shall beat their Swords into Plow shears, and their Spears into Pruning-Hooks : Nation shall not lift up Sword against Nation, neither shall they learn War any more, Isa. 2. 4.

shall be no end, *Luke* 1. 32,  
33.

90.

Then said Jesus unto him, put up again thy Sword into its place, for all they that take the Sword, shall perish with the Sword, *Mat.* 26. 52. *Revel.* 13. 10.

My Kingdom is not of this World; if my Kingdom were of this World, then would my Servants Fight, — But now is my Kingdom not from hence, *John* 18. 36.

For tho' we walk in the Flesh, we do not War after the Flesh, *2 Cor.* 10. 3, 4, 5. *Ephes.* 6. 12.

91. And

91. The Kingdoms of this World are to become Christ's.

I saw, in the Night-visions, one like the Son of Man ; and there was given to him Dominion, Glory and Kingdom, that all Nations and Languages should serve him, *Dan.* 7. 13, 14. *Obed.* 21.

92. The Gentiles (who were not a People) called by Grace, and made a Church.

I will have Mercy upon her that had not obtained Mercy, and I will say to them which were not my People, Thou art my People, *Hos.* 2. 23. compared with *Hos.* 1. 10. And it shall come to pass, that in the Place where it was said unto them, ye are not my People ; there

91.

And the Seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, *Rev. 1.6.*

15.

92.

But God who is rich in Mercy, for his great Love where-with he loved us, even when we were dead in Sins, hath quickened us together with Christ (by Grace you are saved) *Eph. 2. 4, 5.* even us whom he hath called, not of the Jews only but also of the Gentiles. As he saith also in *Hosea*, I will call

there it shall be said unto them,  
Ye are the Sons of the Living  
God, *Isa.* 65. 1.

93. The Christian Baptism is  
with the Holy Ghost and Fire.

And it shall come to pass,  
That he that is left in *Zion* and  
*Jerusalem* shall be called Holy,  
even every one that is written  
among the Living in *Jerusalem*,  
when the Lord shall wash away  
the Filth of the Daughter of  
*Sion*, and purge the Blood of  
*Jerusalem* from the midst there-  
of by the Spirit of Judgment,  
and by the Spirit of Burning,  
*Isa.* 4. 3, 4. Chap. 1. 25, 27.

call them my People which were not my People ; & her Beloved, which was not Beloved ; and it shall come to pass, that in the Place where it was said unto them, Ye are not my People, there shall they be called the Children of the Living God,  
*Rom. 9. 24, 25, 26.*

93.

I indeed baptize you with Water (said John Baptist) but he that cometh after me, is mightier than I—He shall baptize you with the Holy Ghost and with Fire ; whose Fan is in his Hand, and he will throughly purge his Floor, and gather his Wheat into his Garner : But he will burn up the Chaff with unquenchable Fire, *Mat. 3. 11, 12. Acts 1. 5. and 2. 3, 4. Luke 3. 16, 17.*

94. For

94. The Church cleansed by the Blood of Christ from all Spots.

Thou art all Fair, my Love,  
and there is no Spot in thee,  
*Cant. 4. 7.*

95. The Light of Christ, the Path wherein all must walk that are saved.

Arise and shine, thy Light is come, and the Glory of the Lord is risen upon thee; and the *Gentiles* shall come to thy Light, and Kings to the Brightness

94.

Forasmuch as ye know that ye were not redeemed with corruptible things, as Silver and Gold—But with the precious Blood of Christ, as a Lamb without Blemish and Spot, *1 Pet. 1, 18, 19.* that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be Holy and without Blemish, *Eph. 5. 27.*

95.

And the City had no need of the Sun, neither of the Moon to shine in it ; for the Glory of God did lighten it, and the Lamb is the Light thereof ; and the Nations of them which are saved, shall walk in the Light of

ness of thy Arising, Isa. 60. 1, 3.  
See more of the Glory of the  
Church in the abundant Access  
of the *Gentiles*, to Ver. 13.

96. The Triumph of the Church  
over her Enemies.

The Sons of them that affi-  
eted thee shall come bending  
unto thee; and all they that de-  
spised thee, shall bow them-  
selves down at the Soles of thy  
Feet: And they shall call thee  
the City of the Lord, the *Zion*,  
the Holy One of *Israel*, Isa. 60.  
14.

97. Christ is the Searcher of  
Hearts.

I the Lord search the Heart,  
I try the Reins, even to give  
every Man according to the  
Fruit

of it: And the Kings of the Earth do bring their Glory and Honour into it, *Rev. 21. 23, 26.*

96.

Behold, I will make them of the Synagogue of Satan (which say they are Jews and are not, but do lie) behold, I will make them to come and worship before thy Feet, and to know that I have loved thee, *Rev. 3. 9, 10.*—But ye are come to Mount Zion, and unto the City of the living God, *Heb. 12. 22.*

97.

Said he that walketh in the midst of the seven Golden Candlesticks—And all the Churches shall know that I am he which

Fruit of his Doings, *Jer. 7. 10.*  
 compared with *11. 20. Psal. 7. 9.*

98. Christ the one Shepherd or  
 Bishop over his Church.

I will set one Shepherd over  
 them, and he shall feed them,  
 even my Servant *David*, he shall  
 feed them, and he shall be their  
 Shepherd, *Ezk. 34. 23. Isa.*  
*40. 11.*

99. Christ the Head of the  
 Church.

He is become the Head of the  
 Corner, *Psal. 118. 22.*

which searcheth the Reins and Hearts: And I will give unto every one of you according to your Works, *Rev. 2. 1, 23.*

98.

Christ said, I am the Door, by me if any Man enter in he shall be saved—I am the good Shepherd, and know my Sheep, and am known of mine—And there shall be *one* Fold, and *one* Shepherd, *Joh. 10. 9, 14, 16.* For ye were as Sheep going astray, but are now returned unto the Shepherd and Bishop of your Souls, *1 Pet. 2. 25.*

99.

And Christ is the Head of the Body, the Church; who is the Beginning, the First-born from the Dead; that in all things he might

100. **Christ a Prophet unto his Church.**

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken; and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him, *Deut. 18. 15, 18, 19.*

101. **Christ a King to reign over his Church.**

Behold, the days come, saith the Lord, that I will raise unto

might have the Preeminence,  
Col. 1. 18. 2. 19.

100.

And he shall send Jesus Christ which before was preached unto you—For *Moses* truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me ; him shall you hear in all things, whatsoever he shall say unto you. And it shall come to pass, That every Soul that will not hear this Prophet, shall be destroyed from among the People, *Act. 3. 20, 22, 23.* & *7. 37.* compared with *Heb. 10. 28, 29.*

101.

For Christ must reign till God hath put all Enemies under his Feer, *1 Cor. 15. 25.*

G

For

to *David* a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth, *Jer. 23. 5.* And in that day, there shall be a Root of *Jesse*, which shall stand for an Ensign of the People; to it shall the *Gentiles* seek, and his Rest shall be glorious, *Isa. 11. 10.*

102. *Christ the Saints Righteousness.*

This is his Name whereby he shall be called, The Lord our Righteousness, *Jer. 23. 6.* and *33. 15.*

For the Father hath committed all Judgment to the Son, *Joh. 5. 22.* And that the *Gentiles* might glorifie God for his Mercy, as it is written; For this Cause will I confess thee among the *Gentiles*, and sing unto thy Name. Again, he saith, *re-joyce ye Gentiles with his Peo-ple*: And again, *Isaiah* saith, There shall be a Root of *Jesse*, and he that shall rise to reign over the *Gentiles*; in him shall the *Gentiles* trust, *Rom. 15. 9, 10, 11, 12.*

102.

But of him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteous-ness, &c. *1 Cor. 1. 30. 2 Cor. 5. 21.*

G 2 103. Wher-

103. Christ our Mediator and Intercessour for us in Heaven.

I saw there was no Man, and wondered there was no Intercessour: \* Therefore, his own Arm brought Salvation unto him, and his Righteousness it sustained him, Isa. 59. 16.

104. Of the Resurrection of the Dead.

I will ransom them from the Power of the Grave: I will redeem them from Death, Hos. 13, 14.

105. Christ

103.

Wherefore ( Christ ) he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them, *Heb. 7. 25.* For Christ is not entered into the Places made with Hands— but into Heaven it self, now to appear in the Presence of God for us, *Heb. 9. 24. 1 Job. 2. 1, 2.*

104.

And we have Hope towards God which they themselves also allow, That there shall be a Resurrection of the Dead, both of the Just and Unjust, *Act. 24. 15.* in a Moment— When the last Trumpet shall sound, the dead shall be raised incorruptible,

G 3

105. Christ Judge both of Quick  
and Dead.

Behold the Lord ; for he cometh, for he cometh to Judge the Earth: He shall Judge the World with *Righteousness*, and the People with his Truth, *Psal.*

96. 13.

106. Death

ble, and we shall be changed,  
1 Cor. 15. 52. Phil. 3. 21. 1 Thes.  
4. 16. Neither can they Die  
any more ; for they are equal  
unto the Angels, and are the  
Children of God, being the  
Children of the Resurrection,  
Luke 20. 36.

105.

And he commanded us to  
Preach unto the People, and to  
testifie that it is he which was  
ordained of God to be the Judg  
of Quick and Dead, Acts 10.  
42. 2 Tim. 4. 1. 1 Pet. 4. 5.  
God hath appointed a Day in  
the which he will Judge the  
World in Righteousness, by that  
Man (Christ Jesus) whom he  
hath ordained, Acts 17. 31.  
Mat. 25. 31, to 46.

106. Death destroyed by the power of Christ.

He will swallow up Death in Victory, *Isa. 25. 8.* O Death I will be thy Plagues ; O Grave, I will be thy Destruction, *Hos. 13. 14.*

107. Christ compleats his Rule and Authority on Earth.

Thou hast led Captivity captive, *Psal. 68. 18.*

Thou hast put all things under his Feet, *Psal. 8. 6.*

108. Christ

106.

The last Enemy that shall be destroyed, is Death,—So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the saying that is written, *Death is swallowed up in Victory.* O Death, where is thy Sting? O Grave where is thy Victory, 1 Cor. 15. 26, 54, 55.

107.

Wherefore he saith, When he ascended up on high, he led Captivity Captive, Ephes. 4. 8 God hath set him ( Christ ) at his own Right Hand in the Heavenly places, far above all Principality, and Power, and Might, and Dominion, and every Name.

G 5. than

108. Christ sat down at the right  
hand of God.

The Lord said unto my Lord,  
sit thou at my right Hand until  
I make thine Enemies thy Foot-  
stool, *Psal. 110. 1.*

109. Christ having subdued all  
things, delivers up the King-  
dom to God the Father.

Thine, O Lord, is the Great-  
ness, and the Power, and the  
Glory, and the Victory, and  
the Majesty : For all that is in  
the Heaven, and in the Earth,  
is thine ; thine is the Kingdom,  
O Lord, and thou art exalted  
as Head above all, *1 Chron. 29.*  
*11. Psal. 103. 19.*

that is Named, not only in this World, but also in that which is to come: And he hath put all things under his Feet, *Ephes. 1. 20, 21.* *I Cor. 15. 27.* *Heb. 10. 12, 13.*

108.

But this Man (Christ Jesus) after he had offered up one Sacrifice for Sins, for ever sat down on the right Hand of God; from henceforth expecting tell his Enemies be made his Footstools, *Heb. 10. 12. 13.*

109.

Then cometh the end, when he (Christ) shall have delivered up the Kingdom to God, even the Father; when he shall have put down all Rule, and all Authority, and Power. For he must

must Reign till he hath put all  
Enemies under his Feet, — But  
when he saith all things are put  
under him, it is manifest that  
he is excepted which did put all  
things under him, and when all  
things shall be subdued unto  
him, then shall the Son also  
himself be subject unto him that  
put all things under him, that  
God may be all in all, 1 Cor.

15. 24, 25, 27, 28.

AN

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AN  
APPENDIX  
TO THE  
Foregoing Discourse  
BEING  
A Visitation To the Jews,  
TO

*The Seed of Abraham and House of Israel, after the Flesh wherewer scattered over the Face of the whole Earth, to whose Hands this comet, Faith, Hope and Charity: Grace, Mercy, and Peace, be revealed and multiplied in the midst of you.*

**M**any times have you been fresh in my remembrance with tender compassion and strong cries to the God

God of your Fathers, *Abraham, Isaac, and Jacob*, that the Time of your Captivity may come to an end, and that of your deliverance, yea the set time to favour you may make hast, who were the natural Branches broken off through unbelief, and which by Faith may come again to be engrafted, through the Circumcision made without Hands, that the Hope of the promise made to your Fathers may be manifested among you. Know ye that so soon as I had looked over the foregoing Treatise in Manuscript and observed it, related to you as well as to Christians, it came in my mind to take this opportunity to begin the expression of that concern which hath for some time rested with me in your regard. And easily foreseeing the objection you might be apt to make upon the pains and good will of the Author of the said discourse, I felt great clearness to add this to his work to obviate the same that so the intent and scope thereof may come with more weight and success upon your Minds.

You will perhaps object that the Author begs the question in what he concludes his *Harmony* from, in as much as you own not the Authority of the

New

New Testament Scripture, and from premises that are denied, nothing can be inferred that is conclusive upon you.

But if you have no reason to deny the Authority of the New Testament writings any more than we have to deny the Authority of the Old, in which you so firmly believe, it is as reasonable in us to expect you should receive the Authority of the New, as that we should embrace the Authority of the Old. For what have you to justify the Truth of those writings, but the Impossibility of so many Peoples consenting to delude themselves, and being able and so wicked to impose upon their posterity a fiction about the great and Important matters of Immortality.

For the Miracles Recorded in the Old Testament-Scriptures are as much above reason and consequently as Increditable to worldly Men, as the Miracles Recorded in the New Testament-Scriptures, so that the Authority you have for the Old Testament Writings is the Truth and Credibility of their Tradition. This we say, we also have for ours. How could so many Men that you have not taxed with ill lives, or Atheistical Principles, agree together to put so great an Imposition

posture upon the World, as the Pen-men of the New Testament Writings must needs have done, if what they write were fictions? You cannot deny, but there was such a Man as Jesus, and that he was put to death by your Fathers, though pretended as a Malefactor, and that he had followers, and that those followers of his, asserted and maintained the Doctrine of their Master; where is there any Confutation of what is affirmed of the Deeds and Doctrines of Jesus by his Writers in the whole *Body* of your Antiquity, that he wrought none of the Miracles said to be wrought by him?

*Mambew, Mark, Luk: and John,* were Men, and some of them lived not the periods of mortality, the two first being reported to have been put to Death for their Masters Doctrines, and so dyed before their time, by which means many of that Generation outlived them: How comes it, that while they were alive their writings were not confuted, when it stood those Jews so much upon to do it? Historians make Jesus to have wrought his Miracles, not in

(2) *Mar. 15.*  
30, 38. 39.

secret but among the (a)  
multitudes as his feed-  
ing four thousand at  
one

one time (b) and five thousand at another time with that which would have satisfied but a few persons : So that you have more than their Authority, for what they say ; for that is an appeal to other witness, by which means his enemies had it in their power, to have confuted them in their days, if not true. But especially in the noted places, as of the Man born (c) Blind. The (d) Lepers cleansed ; the possessed (e) with Devils. And the Man with a (f) withered hand. The Daughter of *fairus* (g) by name one of your Rulers, whom he raised to Life. Also the raising of (h) *Lazarus* from the Dead after he had lain four days in the Grave, and so many Jews said to be by seeing the Miracle : His turning (i) Water into Wine at a Marriage. The Conference with the (k) Woman of *Samaria* at *Jacobs* well ; the healing (l) the Centurions Servant. And the

(b) Mat. 14.

14, to 21.

(c) Job. 9.1.

(d) Mat. 28.

2, 3. Luk.

17, 12, 13,

14.

(e) Mat. 9.

32.

(f) Mat.

12, 10, 13.

(g) Luk. 8.

41, 49, 51.

(h) Job. 11.

17, 36, 43.

(i) Job. 2.

7, 8, 10.

(k) Job. 4.

cap.

(l) Mat. 8.

5, 13.

High.

(m) Luk. 22.

50, 51.

(n) Luke 2.

cap.

(o) Job. 19.

23.

(p) Job. 19.

36, Psalm 34.  
20.

(q) Mat. 28.4.

rian convicts the Chief Priests and Elders of Bribery and Forgery to belye his Resurrection to blind the People, bid the Souldiers say (r) his Disci-

(r) Mat. 28.13. ples came by night and stole him away, while ghey slept, and which they would not have mentioned if truth had not been on their side for fear of being disproved, and punished,

Power as well as wrath being on their Enemies side, also I may add the passage ; of the (s) the

(s) Luk. 2.8. Shepherd to whom the Angels appeard by night

High Priests Servants

(m) ear after it was cut off &amp;c. It may be added the Story of (n) Zacharias the Father of John the Baptist, the foreruner of Jesus Christ, and of the Souldiers Parting (o) his Garments among them.

And that a Bone of him was not (p) broken. And of his Resurrection to the (q) Terror of

the Keepers of his Sepulcher, and our Hist-

ers say (r) his Disci-

ples came by night and stole him away, while ghey slept, and which they would not have mentioned if truth had not been on their side for fear of being disproved, and punished,

Power as well as wrath being on their Enemies side, also I may add the passage ; of the (s) the Shepherd to whom the Angels appeard by night

night, to bring them the good tidings of the Birth of Christ, and with the Angel an Heavenly host praising God. And the wisemen (t) that came out of the East to worship him, and of the (u) Star that then appeared which a Religious and learned Man at Cambridge, by the common and regular rules of \* Art proves by the disposition, harmony, and voice of the Celestial Bodies, that the Messiah was at that time to come, and that Jesus was that Messiah. Also his sending some of his Disciples in so extraordinary a manner to fetch the + Asses Cult. And to take a (x) room for him to eat the Passover, and the owners immediate submission as to their great Lord and proprietor, with abundance more, as his conferences with the Pharisees, Sadduces, &c. in which his writers make him so visibly and convincingly to have the better of them. And that he cured

(t) Mat. 2.

esp.

(u) Mat. 2.

9. 10.

\* See John Gregory's works  
p. 150. 10

157.

(+) Mark 11.

1. to 6.

(x) Mark 14.

12. to 16.

(y) *Job.* 5. 2,  
5. 9.(z) *Act*s 3. 1,  
10. 8.a Man who had been lame (y) thirty eight years And another Man also cured by two of his Disciples (z) *Peter* and *John* who had been lame from his

Mother's Womb, and sat begging at the Gate of the Temple called Beautiful. I say that these things if they had been false, your Ancestors to have justified themselves would certainly not have been so wanting to their own credit, as not to have made it a reason against the credibility of Christianity, to the followers of Christ or his Apostles, since so many were taken with them. But nothing in any of your antiquities undertakes to shew that those Historians have imposed upon the World, in the account they gave of the *Life*, *Doctrines* and *Miracles* of their Master. Had they done it we had heard of it among our Evangelists that before, I observe, reported the objections and endeavours of your Ancestors to smother the credit of his resurrection. But all they said to his mighty deeds that they report was that by Belzebub he cast out Devils.

It is true above 100. years after *Tryphon* the Jew, and *Celsus* the Gentile, cavilled at the Christian Religion,

ligion, and at the meanness of the appearance and manner of Christ's coming, rather opposing his Miracles with Miracles to abate his Authority, than disproving of them. But they were answered at large by *Justin* and *Origen*. But not one word of the aforesaid adversaries, giving this account; That whereas the followers of Jesus affirm he cured the Blind and Lame, and particularly the Daughter of Jairus, and dispossessed evil Spirits and suffered them to enter into an Herd of Swine, and that the Swine run down a steep Hill into the Sea, & that thereupon the Gadareans desired him to quit their Carts. Also about turning water into Wine, at the Marriage. Feeding the Multitudes. Curing the High Priests Servants Ear, &c. And that we have enquired about these and other matters and find them Impious, confidently imposed upon silly People by the Followers, and Partisans of the said Jesus. But where can you shew us such a Certificate or contradiction to what is asserted by his Historians, writ in that age, and Authentically proved against the Authority of so ancient and Sacred a Tradition, as the writings we call the New Testament, that are cited by the most eminent Writers since the Time of Jesus

*Ignat. Epist.*

Jesus, even as early as *Ignatius* the Disciple of *Policarpus*, if not of *John*, one of the 12. Disciples? Add to this the Prophecy in the New Testament, is reported to have uttered of the future state of your, *Ancestors* their *Temple* and *City of Jerusalem* mentioned by the three first Historians that, that Generation should not pass away before great distresses, should overtake them such as had never been before particularly, *Luke* 21. 21, 22, 23, 24, 25. and *cap. 23.* 28, 29, 30. where he bids the Women weep for themselves and their *Children*, because of the distresses that should fall upon *Jerusalem* and that *People*; that though to be *Barren* was a sort of Curse under the *Law*, yet they should bless the *Womb* that never bare, and the *Paps* that never gave *Suck*. Because of the woes and distresses that should come upon the *Childing Daughters of Jerusalem*. And indeed the way your *Fathers* took to save themselves (not being guided by *Gods Council*) proved the very means of their *Destruction*: for as they unreasonably feared the *Romans*, crying the *Romans* will come and take away our *Country*, and made that a reason to put

put Jesus to Death, that he was an Enemy to Cesar, to soften Cesar to them, so the innocent Blood of Jesus by the just Judgment of God, hastened the coming of the Romans, and the obstinacy with which they resisted the Romans who would have preserved the City, and Temple, and People, and offered them so to do, would they submit, proved the Destruction of the Nation.

as \* *Josephus* a Jewish Historian confesseth: so that if our tradition which makes your Ancestors to curse themselves and their posterity, saying to Pilate *bis blood be on us and our Children*, were not true in fact, the dreadful things that followed to wit, the unparalleled miseries that People fell by, in that very Historian expressed, and the long Captivity they have lain under, ever since has been as great and terrible as if they had put the Son of God to Death. And indeed if you did but consider how very like to Christs Parable of the Vineyard, Luk, 20, 3. your Ancestors case was, it should incline you to believe in that Holy Preacher of it, viz. that

\* See Josephus antiquity of the Jews new impression Fol. 755. C. D, E.

that after the *Tenants* had beaten and *stoned* their *Lords Servants*, he sent his *Son* and they *conspired* and *killed* him, and what miseries those *Servants* drew upon themselves thereby, which the *Scripture* says *they understood Christ to have spoken of them*. And comparing the miserable *Exit* and *dismal Period*, your *Nation* made soon after, how can you but think he was sent of *God*, and that by such *Doctrine* he warned them of what was *haftening* upon them and that hitting their case so *exactly*, as to their *Ancestors*, and their *Sins*, and the foretelling by that *very Parable*, not only his own *Death*, but their *end* and *Judgment*, as he did afterwards, more *directly* in the two before cited *Prophesies*; and since that you *Fathers* at that *Time* expected the *McGiab*, and yet then were *destroyed* instead of being *restored*, by the *Messiah*, should you not consider if it were not so, because of their not knowing, but destroying him, when he came? I know you think that and misled your *Fathers*, that the *Messiah* should be known of all *Men*, and come with an outward *Irrefistible Power*, and by force overcome all the *Enemies*, and *redeem* you, and *subject* them, and that the whole *Earth* should flow in unto him

as a mighty Monarch of this World  
But what then, will you do with the  
53 of *Isaiah* and divers other places of  
the Prophets, that so particularly and  
Pathetically relate to the passion of  
the Messiah, how he should suffer,  
*Etc.* What *Holy one*  
(a) was that (which (a) *Ps41.* 16.  
came so near and yet) 10.  
*was not to see Corruption?*  
What (b) *Shepberd* was (b) *Zach.* 13.  
that, which being smit- 7. 10.  
ten, the *Sheep* were scat-  
tered, though he be called Gods fel-  
low. Who was he that  
was to be for a (c) *Snare* (c) *Isa.* 8.  
and *Stone of Stumbling* 14.  
and a *Rock* of offence  
to the Inhabitants of *Jerusalem*? But  
this was their *stumbling*  
(d) *Stone* and *Rock* of (d) *Rom.* 9.  
offence; they mistook the 32, 33.  
manner of his appear-  
ance; they were *carnal* *Worldly*, and  
*Degenerate*, and they had *Ideas* and no-  
tions of a *Messiah* accordingly; they look-  
ed for an *outward* before an *inward*, deli-  
verance; and to be saved from the *Ro-*  
*mans* before they were saved from their  
sins. They waited for a *Messiah* indeed,  
but one after their own hard *Hearts*,

and worldly wisdom, not after Gods; & so knew him not when he came. He came to save what was lost, first *within* and then *without*: they looked *without* first, and so fell short. Those that were destroyed by *Titus Vespasian* you will easily conceive were not qualified to embrace the true *Messiah*: Had they feared God and walked in his *Statutes* and his *Judgments*, had they had *Hearts of Flesh* and not of *Stone*, they had not been so cast off, they had not been destroyed as they were, but would have known him that they rejected, to have been the *Messiah*. O that you would deeply weigh that terrible Period and lamentable and distinguishing Judgment upon you as a Nation, by the Hands of the *Romans*, and what it is that could provoke God to such an astonishing stroke upon his once beloved People, if it could be any thing short of resisting his greatest *Messenger*, his *Messiah* the *Christ* and *Son of God*, for he hath not dealt so in all respects with any People. And while you thus resist, you will resist your own mercies, for at this Door you must come in before the glorious Prophesies and promises that relate to you are accomplished to you; and I hope the day

is at hand. Consider with your selves what sort of Messiah was to come according to the Scriptures, and how far the Life, Doctrin, &c. of our Saviour accords to him: Concerning which I shall now hint but that one place of *Isaiah*, Cap. 61. 1, 2, 3. on which our New Testament Scripture says Jesus, opening the Book, expounded it to the People touching the work and *Office* of the Messiah, viz. The Spirit of the Lord God is upon me, because the Lord hath Anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the Capitives, and the opening of the Prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God. To comfort all that mourn; to appoint unto them that mourn in Sion, to give unto them beauty for Ashes, the Oyl of joy for mourning, the Garmen of praise for the Spirit of heaviness, that they might be called the Trees of Righteousness, the planting of the Lord that he might be glorified. By which it appears, that the inward work was to go first, and the end cannot be known where the beginning is rejected: Consider with your selves, I beseech you, how this Character agrees with that Carnal no-

tion, your Fathers had and you have of the *Messiah*. This *Messiah* was a *Preacher*, not a *Souldier*, or a worldly *Conquerer*, and his work *inward* and *Spiritual*; and had your Ancestors been true *mourners*, truly *meek*, of *broken* Hearts sensible of their servitude to the Enemy of their own Houses ( Sin within ) and had waited for such a consolation and deliverer, they could not missed to have seen and received him :

(e) Mat. 5. (e) Mount had an exact harmony with that Prophesie, as also with

the eleventh Chapter of *Isaiah*, because the Doctrin he preached relates to the vanquishing of Sin and evil Appetites, and becoming pure, and Peaceable, *Meek*, and Harmless, and Holy in the sight of God and Men, to which those Prophesies relate ; if you will give your selves the time to read his Sermons, you will see therein an exact draught of Piety, and Man met with in all his infirmities, being plainly and briefly laid open, and their proper remedies : not like an Impostor, *which seeks himself*, for he sought not his own Glory, but denied it and taught his followers so to do, which cuts up by the Roots the very motives

motives and ends of all impostors. For consider, his Doctrin leads to *Repentance, Humility, Meekness, Purity, Love and Charity, to the utmost*, that mankind is capable of ; but if you will look back upon those that have pretended among you to be the *Messiah*, you shall not find them carried forth with such sort of Doctrin, as well as that they had not that power and Spirit.

For, as *Isaiah*, (f) Pro- (f) *Isa. 11.*  
phesied, *He was of Jesus* : cap. 10.

*He was an ensign to the People, the Gentiles sought to him, and his rest was glorious to them.* For you cannot but see the success that followed the Disciples of Jesus ; how greatly they multiplied, and what power they got over Countries and Kingdoms and the Courts and Armies of Princes ; not by Arms and Policy, but *Piety and sufferings*, whilst you were driven away from your own Land and wandered up and down in the Earth. It is true indeed you may say, that *Mahomet* became great in his followers ; yet we will not allow that greatness to his goodness. The case vastly differs ; ones Kingdom was of this World, the others not ; one gained his interest over the Hearts of Men, by the *Purity, Patience, Humanity,*

mility, *Mercy*, and *Charity* of his Doctrin, the other by factions, and force. It is true, the Christians in general are much degenerated, to the scandal of Religion; but this no more debases the value of the Holy *Author* of it, than your Forefathers and your Degenerating can question the Reputation and Truth of *Moses* your excellent Lawgiver. And it is to be feared some terrible *Crisis* is at hand with reference to such parts of the Christian World, as have outlived their Religion; I mean a true zeal and love for Religion. For they have *Crucified Christ afresh to themselves*, by their shameless lives, and put him and his Holy Religion to *open shame*, viz. to Jews and Infidels. Sad for them would it be, though well for you, if their fall should be your rise, as your sad fall, was their Rise: Wherefore it is earnestly desired that Christians would repent and amend their lives, and return to God with unfeigned Hearts. I shall conclude to you, that as your *Fathers* could never have fallen by so severe a hand as they have done, since the coming of him, whom we believe to be the *Messiah*, had they been a godly People, of clean Hearts and Right Spirits; waiting

ing in Gods way for deliverance ; so I do earnestly desire of God in your behalf, that you may not lose the blessing and comfort of your return, by an unprepared frame of Spirit to receive the Divine goodness in the way of his Visitations to you. If you will but turn in your Minds, and consider that his *Divine Light* Shines in you, and shews you the Error and Vanity of your Minds and Affections, and if you would but give up your selves conscientiously to obey the same, through the course of your Lives, you would become a *Tender People*, and discern the Law of God to be written in your Hearts, which is nearer than that upon the Stone which *Moses* gave your Fathers and by this inward work of the Divine Spirit, you come to have your understandings opened and Minds seasoned, you will quickly see where your Fathers mist the Mark, and what the true *Messiah* should be, and the Work that belongs to him to do in reference to your deliverance and Salvation. And bear and bear this word, I beseech you, from me ; you can never see, know or have the Happiness of the coming of the *Messiah*, till you come to a prepared Frame of Mind. You must repent of your

your Sins, turn from them, and watch against all Temptations, not to commit them again, and in this state and condition of Mind and Spirit you will know a fitting, to receive and own the Messiah, and enjoy the blessed benefits that accrue by him to all those that embrace him. He did come sufferingly, and will come triumphantly; but those only can receive him, and have the comfort and advantage of his 1st. and 2d. coming, that come to know and receive him in his Light and Spirit in their Hearts. And I testify to you, and I know my Testimony is true, that you have a Measure of that Light in you, that comes from him, and by its Works you may know it, for it shews you your Sins, convicts and rebukes you for them, and will comfort you in your obedience and Conformity to Gods Precepts: And if you would but give your Hearts to the Holy Conduct of it, that it may lead you and guide you to Gods Holy Hill, (as King David prayed, Ps. 43. 3.) you would not blame those called Christians for acknowledging this Christ to be Gods Messiah; but for the manifest disowning of him by their evil lives, and contrary practices to his excellent Precepts that walk disorderly among them.

item. Prepare therefore to meet thy God, O Israel ! wash you, O House of Jacob ! and make you *clean*; put away the evil of your doings, and turn to the Lord your God *with all your Hearts* and *all your Soul*, that the Lord may turn away your Captivity, as the Rivers of the South. That your dry Bones may live, and the hope that may be begotten again in you, God may answer, and he whom you look for *will suddenly come*, and will not tarry, and in such a way as shall abundantly satisfy you: And the fullness of the Gentiles shall flow in, and the Glory of the God of your Father shall be great over all the Earth.

Accept this small Visitation as a token of Love to you, the *House of Jacob* and *Seed of Abraham*, after the *Flesh* for tho' the foregoing Book was not writ on purpose to you (else it had been in a more direct and exact manner) but to shew the *Harmony* of *Scriptures*, chiefly in reference to *Christ*, for them that believe the writings of both *Testaments* for their *Edification* and *Comfort*; yet as the accomplishment of some of the ancient *Prophecies* concerns you, you must needs be interested therein; and the 2d. *Preface* and this

this Appendix are sent to you, to entreat your perusal and serious consideration of them. And the great God give you understanding, to discern the things that are therein mentioned, which concern your Everlasting Peace.

And now to you called Christians, I direct the Conclusion of this Appendix ; you have been long privileged with the Mercies of God, as much above the Jews since, the Death of Christ, as the Jews were privileged above you under the dispensation of Moses : Be you warned by *the dismal punishment* of that People, that you fall not under *the same sentence and Judgment*. I have often of late time, sorrowfully reflected upon your great abuse of the manifold Blessings of God ; how little the generality of you have of the Life and Power of Religion, how Formid, Covetous, Proud, Vain and Uncharitable you are, being Christians in Name, but *Crucifying to your selves afresh the Lord of Life and Glory*, and putting him and his Holy Religion to open shame, by your disagreeable lives to his Heavenly Precepts and examples ; whereby you do *despise to the Spirit of Grace*, that would teach you to deny *Ungodliness and Worldly Lusts*, and to live soberly,

soberly, righteously and godly in this present evil World. And so great and scandalous has the Apostacy of many of you been, that Jews, Turks, and Infidels have been stumbled by your evil examples, against the Holy Name and Religion you profess, which is acting the 2d. part of the Jewish Tragedy ( you seem so much to abhor ) upon the Saviour of the World. O Hear, Fear and Repent, lest you come to suffer the like Judgment the Jews did. God has visited you in this age, by the Testimony of a Poor People, ( especially in these Nations ) in the Name and Power of the 2d. Adam, bearing witness to his second and Spiritual appearance in Man, to wit, as a right Shining in the Inward Parts, who was and is the Light of the World, and in which Light the Nations of them that are saved must walk. To this you should have turned your Minds and brought your Deeds, and conformed your Lives, which was the Part, Rule, and Armour of the Antient Christians; but you have despised their Testimony, and persecuted them for it, and slighted the Light it self, calling it by many Reproachful Names, as did the Jews, when manifested in Flesh among them: So that it has often been in my Mind of late, and

and I have freely, in some publick occasions, declared my Fears, that as it is now about the same distance of Time since the Testimony of the coming of the Son of God in Spirit in our day, as it was between the coming forth of Christ in his Ministry in the Flesh, and the Destruction of Jerusalem (which was the most terrible that ever was known amongst Men) so I fear, great Desolation (without great repentance) is at Hand; because of the same Sin, viz. a resisting of the Son of God in his Light and Spirit in his Servants and your own Consciences; opposing as the Jews did, Form to Power, Letter to Spirit, Ceremonies to substance, and Scripture to Christ: Doing Despight to him in his Members with an high Hand, though he would often have gathered you, as a Hen gathereth her Chickens under her Wings. O that you may be wise and meet the Lord in the Way of his Judgments, before his fierce wrath be kindled, and an Irrevocable Sentence be sealed against you and you are utterly cast off, and God remove the Visitations of his Light and Truth to another People, that will receive it, in the Love of it, more than you have done.

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W. P.

FIN I S.

